

*Thomas Stannard*



**T**he contentes of  
this boke.

**T**he declaration of faith.  
The articles of our belefe, called  
the Crede.

The seven sacramentes.

The .x. commandementes of al-  
myghty god.

Our lordes prayer, called the  
Pater noster.

The salutation of the aungelle,  
called the Ave Maria.

An article of freewyll.

An article of iustification.

An article of good woꝝkes.

Of prayer foꝝ soules departed.

HENRY THE EYGHTE BY  
THE GRACE OF GOD KYNG OF  
Englande, France, and Irelande, defen-  
dour of the faythe, and in earthe of the  
churche of Englande and also of Ireland  
supreme head, vnto all his faythfull and  
louyng subiectes sendeth greetynge.



Like as in the tyme  
of darknes and igno-  
raunce, syndynge our  
people seduced & dra-  
wen frome the truthe  
by hypocrisie and su-  
perstition: we by the  
helpe of god and his worde, haue tra-  
uayled to purge and clense our realme  
from the apparaunt enormities of the  
same, wherin by openynge of goddis  
truthe, with setting furth and publy-  
shinge of the scriptures, our laboures  
(thankes be to god) haue not ben void  
and frustrate: So nowe perceiuyng,  
that in the tyme of knowledg, the de-  
uyl (who ceaseth not in all tymes to  
bere the worlde) hath attempted to re-  
turne agayn (as the parable in the go-  
spelle sheweth) into the house purged  
and clensed, accompanied with seuen



**The p̄face.**

worſe ſpirites, and hipocriſy and ſuper-  
ſtition beyng excluded and put away,  
we ſynde entred into ſome of our peo-  
ples hartes, an inclination to ſyniſter  
vnderſtandyng of ſcripture, preſumpti-  
on, arrogancy, carnal libertie, and con-  
tention: we be therfore conſtrained for  
the reformation of them in tyme, and  
for aduoydyng of ſuche diuerſitie in o-  
pinions, as by the ſayde euyl ſpirites  
myght be ingendred, to ſet furthe with  
the aduiſe of our cletgy ſuch a doctrine  
and declaration of the true knowledge  
of god and his worde, with the princi-  
pal articles of our religion, as wherby  
all men may vniſormely be ledde and  
taught the true vnderſtanding of that,  
whiche is neceſſarye for euery chriſten  
man to knowe, for the orderynge of him-  
ſelfe in this lyfe, agreeably to the wyll  
and pleaſure of almighty god. whiche  
doctrine alſo the lordes bothe ſpiritual  
and temporall, with the nether howſe  
of our parliament, haue both ſene, and  
lyke very wel. And for knowlege of the  
order of the matter in this boke contai-  
ned, for as moche as we knowe not per-  
fectly god, but by faith, the declara-  
tion of faith occupieth in this treatiſe  
the



### **The p:eface.**

the first place. wherunto is next adioy-  
ned the declaracion of the articles of  
our Crede, conteinyng what we shulde  
beleue. And incontinently after theym  
foloweth the explication of the seven  
sacramentes, wherein god ordinarily  
worketh, and wherby he participateth  
vnto vs his speciall giftes and graces  
in this lyfe. which matters so digested  
and set forth with simplicitie & playn-  
nesse, as the capacities and understan-  
dynges of the multitude of our people  
may easily receiue and comprehend the  
same: There foloweth conuenientlye  
the declaracion of the. x. commaunde-  
mentis, being by god ordeined the high  
way, wherin eche man shuld walke in  
this lyfe, to fynishe fruitefully his ior-  
ney here, and after to reste eternally in  
ioy with hym. whiche bycause we can  
not do of our selfe, but haue nede al-  
ways of the grace of god, as without  
whom we can neither continue in this  
lyfe, ne without his speciall grace doo  
any thinge to his pleasure, wherby to  
atteyne the life to come: we haue after  
declaracion of the cōmandementes, ex-  
pounded the. vii. petitions of our Pa-  
ter noster, wherein be conteyned reque-

**The crede.**

**The sacra-  
mentes.**

**The com-  
maunde-  
mentes.**

**The pater  
noster.**

**The p[re]face.**

**The Ave.** **Free wyll.** **Iustifica-** **Good wo-** **Prayer for**  
**tion.** **kes.** **soules,**  
nes and suites for al thinges necessary  
to a christen man in this presente lyfe,  
with declaracion of the Ave Maria, as  
a prayer conteynynge a ioyfull reherſal,  
and magnifyeng of god in the worke of  
the incarnation of Chriſt, whiche is the  
grounde of our ſaluation, wherein the  
blessed virgine our lady, for the abun-  
dance of grace, wherewith god endued  
her, is also with this remembrance ho-  
noured and worshipped. And forasmo-  
che as the heades and ſenſis of our peo-  
ple haue ben imbuſied, & in these days  
trauailed with the vnderſtandynge of  
Free wyll, Iuſtification, Good workes  
and Praying for the ſoules departed:  
we haue by the aduiſe of our clergy, for  
the purgation of erroneous doctrine, de-  
clared and ſet furthe openly, playnely,  
and without ambiguitie of ſpeche, the  
mere and certayn truth in them. So as  
we verily truſte that to know god, and  
howe to lyue after his pleaſure, to the  
atteynynge of euerlaſting life in thende,  
this boke conteyneth a perfect and ſuf-  
ficient doctrine, grounded and eſtabli-  
ſhed in holy ſcriptures. wherfore we  
hartily exhort our people of al degrees  
willyngly and earneſtly both to reade  
and



**The p̄face.**

and p̄inte in their hartes the doctrine  
of this boke, cōsidering that god (who  
as saint Paule saith, distributeth and  
diuideth to his churche his graces di-  
stinctly) hath ordered some sort of men  
to teache other, and some to be taught,  
that all thynges shulde be done semely  
and in order, and hath beautified and  
set furth by distinctiō of ministers and  
offices, the same church: And consyde-  
ryng also that for the one part whiche  
shuld teache other, is necessary not on-  
ly knowlege, but also lerning and cun-  
nyng in the same knowlege, wherby  
they may be hable conueniently to dis-  
pense and distribute to their audience  
the truthe of god, accordyng to theyr  
cūnyng for the edification of other, and  
by true exposition of the scriptures ac-  
cordyng to the apostolicall doctrine re-  
ceyued and maynteyned frome the be-  
gynnyng, and by conferring and decla-  
ration of them, to conuince, refell, and  
reproue all errours and vntrouthes set  
furthe to the contrary, and finally be  
also able to geue an accompt, as saynt  
Peter saith, of that they professe: It  
must be agreed than that for the instru-  
ction of this part of the church, whose



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offyce is to teache other, the haupnge, readyng, and studienge of holy scripture, bothe of the olde and newe testament, is not onely conuenient, but also necessarpe: But for the other parte of the church ordeyned to be taught, it ought to be demed cerrynly, that the readyng of the olde and new testament is not so necessary for all those folkes, that of ductie they ought and be bound to reade it, but as the prince and the polycie of the realme shall thynke conuenient, so to be tollerated or taken from it. Consonant whereto the politike lawe of our realme hath nowe restrayned it from a great meyny, estemyng it sufficient for those so restrained, to here and truly beare awayne the doctrine of scripture, taught by the preachers, and so imprint the lessons of the same, that they may obserue & kepe them inwardly in theyr harte, and as occasyon serueth, expresse them in their dedes outwardely, wherby they may be partakers of that blyss, whiche the giuer of blessednes our sauour Christe spake of and promised to suche, saying, *Beati qui audiunt verbum dei, & custodiunt illud.* Blessed be they that heare the true doctrine

Luc. xi.

**The p̄face.**

of god, and kepe it, which is the tru sense  
of that terte. wherfore we exhort and  
desire al our louing subiectis, that they  
praying to god for the spirite of humi-  
litie, do conforme them selues as good  
scholers and lerners oughte, to heare  
and beare away as afore, and willing-  
ly to obserue suche order, as is by vs  
and our lawes prescribed, and to reade  
and beate wel away the true doctrine,  
lately by vs and our clergy sette furth  
for their erudition, wherby presumpti-  
on and arrogancy shal be withstanded,  
malice & contention expelled, and car-  
nall libertie refrayned and tempered,  
and disdayne clerely remoued and ta-  
ken away. So as endeuouring our sel-  
ues to lyue quietly and charitably to-  
gither, eche one in his vocation, we  
shall be so replenyshed with many-  
fold graces & gyftes of god, that  
after this lyfe we shall reigne  
in ioye euerlastyng, with  
the onely heade of the  
vniuersall catholike  
church our sauour  
and redemer is  
SVS CHRIST.

**Amen.**

**A v**

**Faith**



## Faythe.



**F**O: as moche as in this boke, whych is sette furth for the institution and erudition of the comon people, the articles of our faythe haue the fyrste place, it is very necessary, before we entre into the declaration of the said articles, some thyng to entreate of faith, to the intent that it maye be knowen, what is mente properly by the worde Fayth, as it is apperteyning to a christe man, who by faith is partaker of gods benefites by Christe. And although Faith be dyuersely taken in scripture, it shall be sufficient to entreate here, of two kyndes or acceptions of the same.

Faythe in the fyrste acceptioun, is consydered as it is a seuerall gyfte of god by it selfe, distinct from hope and charitie, and soo taken, it sygnifieth a perswasion and belefe, wrought by god in mannes harte, wherby he assenteth, graunteth, and taketh for true, not only that god is, whiche knowledge is taught



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taught and declared by the merueilous  
workes of the creation of the worlde,  
(as saithe saynt Paule in the epistle to **Rom.i.**  
the Romaines) but also that al the wor-  
des and sayinges of god, whiche be re-  
ueled and opened in the scripture, be of  
moste certayn truthe and infallible ve-  
ritie. And further also, that all those  
things, whiche were taught by the a-  
postles, and haue ben by an hole vniuer-  
sall consent of the churche of Christe, e-  
uer sythe that tyme, taught continual-  
ly and taken alwayes for true, ought to  
be receiued accepted and kept, as a per-  
fecte doctrine apostolike. And this is  
the fyrste acception of Faithe, whiche  
man hath of god, wherin man leaneth  
not to his owne naturall knowledg,  
whiche is by reason, but leaneth to the  
knowledg attayned by faith, without  
the whiche Faithe, we be ignorant and  
blind, & can not vnderstand, accordyng  
as the prophete Esai saith, **Nisi credis** **vii. iuxta**  
**deritis, non intelligetis,** **Onlesse ye beleue,** **sept.**  
**ye shall not vnderstande.** And this saythe  
is the begynning, entrie, and introduc-  
tion vnto all christen religion and god-  
lynes. For as sainte Paule saithe: **He** **Heb.xi.**  
**that commeth to god, must beleue, that he is,**  
**and**

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and that he is a rewarder vnto them, which  
seke to please hym. And this faythe, al-  
though it be the necessary beginnyng  
of all rightuousnesse, yet yf it procede  
not further, to Hope and Charitie, it  
is called in scripture a dead Faithe, by  
cause it is voyd and destitute of the life  
and efficacy of charitie.

Faythe in the seconde acception is  
considered as it hath hope and charity  
annexed and ioyned vnto it: And faith  
so taken, signifieth not only the belefe  
and persuasion before mencioned in the  
fyrste acception, but also a sure confy-  
dence and hope, to attayne what so e-  
uer god hath promysed for Christis  
sake, and an hartly loue to god, and o-  
bedience to his commandementes. And  
this faythe is a lyuely fayth, and wor-  
keth in man a ready submission of his  
wyll to goddis wyll. And this is the ef-  
fectual faith that worketh by charitie,  
Galat.v. whiche saynt Paul vnto the Galathi-  
ans affirmeth to be of value & strength  
Heb.xi. in Christe Iesu. By this Fayth, Abra-  
ham, not knowyng whyther he shulde  
go, went out of his countrey, and dwelt  
in the lande of behest, as in a strange  
lande, lokyng and trustyng for a cytie  
foun-



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founded and buildid by almighty god. By this faythe also, he was readye to offer vp his only begotten sonne Isaac whan he was tempted, in whom he looked for the promise, nothing doubting, but that god was able to raise him vp agayne from deathe. And this wyse is fayth taken in the most part of the examples, whyche be recited of sayncte Paule in the eleuenth chapiter of his epistle to the Hebrues. And this faith euery christen man professeth and couenanteth to kepe, whan he receyueth the sacrament of baptisme.

For declaration wherof, it is to be noted, that all promyses of god, made to man after the falle of Adam, for Christis sake, be made vnder this condition, that man shulde beleue in god, and with the grace of god, gyuen for Christe, endeuour hym selfe to accomplyshe goddis commandementes. The churche (therfore intendyng that man shulde alwayes haue in mynde, howe the promyses of god be made vpon condition, and without keeping of the condition, no man is partaker of goddis promyses) hath taught and ordeyned, that men before they receiue baptisme, shall



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Shall promyse and couenant to fulfyll the sayd condition, and to forsake the deuyll and the worlde, and to serue only god. And of this especiall couenant, wherby man byndeth him selfe to god, he is called in latin Fidelis, faithfull, & he that neuer made the same couēant, or after he hath made it, renounceth & refuseth the same, is called amonges christen men Infidelis, vnfaithfull or heathen. And bycause god hath made promyse and couenauent with man (as is before declared) whiche, we must most assuredly beleue, that god wyl obserue and kepe, and is cuer in his wordes & promises, most true, most iust, most constant: therefore god is called (as he is in dede) faithfull to man, and kepeth and obserueth his faith, that is to say, his promise to man, requirynge that man shulde likewise kepe his faith and promyse towardes hym.

Nowe of that which is before said, it is manifest, that Faith (as it is take in the seconde acception) is the perfect faith of a true christen man, and conteineth the obedience to the hole doctrine and religion of Christe. And thus is faith taken of saynt Paule, and in other

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other places of scripture, where it is sayd, that we be iustified by faith. In which places men may not thinke that we be iustified by faith, as it is a seuerall vertue separated from hope and charitie, feare of god and repentance, but by it is ment Faith, neither onely alone, but with the foresaid vertues coupled together, contepninge as it is aforesayd, the obedience to the hole doctrine and religion of Christe.

And here is to be noted, that euery man, that dothe offende god, doth not lose his faythe therby. For they that synne by frayltie and sodayn motions (whiche iuste men do not auoyde) and be taught therfore of Christe to saye in their Pater noster, Forgyue vs our trespasses, as we forgyue them that trespass against vs: yet those men, so breakpuge theyr promise with god, and slacking in such care and desyre, as they shulde haue to please god, neuertheles be not accounted to haue lost their faith therby, yea they also, who after the knowledge of god, fall into deadly synne aduisedly, as they that committe murther, adultery, and other abominations, and so fall from fayth, as it is taken in the seconde



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Luc. xii.

Jacob. ii.

conde acception, and be therfore out of the state of grace and fauour of god for the tyme, yet doo not those men falle from faith, as it is taken in the fyrste acception, that is to say from certayne and assured knowledge of god and his doctrine. And therfore the gospel speaketh of a seruaunt, that knoweth the wyl of his lord, and dothe it not. And saint James in his epistle saythe, that fayth may remayne without charitie. wherfore a transgressour of the law of almyghty god, after baptisme, kepeth styll a remorse of conscience, and the lyght of knowledge by faythe, whereby he seeth the remedies, howe to attayne remission of synne, and by a speciall gyft of further grace is moued to vse the same remedies, and so by fayth walketh the wayes ordeyned to attaine remission of synnes, as in the sacrament of penance shalbe declared.

Thus we haue shewed two acceptions of faith, and declared, that the saythe of knowledge may remayne in hym that hath fallen from faith, after the seconde acception. But whether there be any speciall particular knowledge, which man by faith hath certainly of

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ly of hym selfe, wherby he may testifie  
to hym selfe, that he is of the predesti-  
nates, whiche shal to thende perseuere  
in theyr callinge, we haue not spoken,  
ne can not in scripture ne doctours find  
that any suche faith can be taught or  
preached. Truthe it is, that in the sa- Iacob, ii.  
cramentes instituted by Christ, we may  
constantly beleue the workes of god in  
them, to oure present comforte and ap-  
plication of his grace and fauor, with  
assurance also, that he wyll not faile  
vs, if we fall not from hym. wherfore  
so continuing in the state of grace with  
hym, we may beleue vndoubtedly to be  
saued. But for as moche as our owne  
frayltie and noughtynes, ought euer  
to be feared in vs, it is therefore expedi-  
ent for vs to lyue in contynual watche,  
and continual fight with our enemies,  
the dyuell, the fleshe, and the worlde,  
and not to presume to moch of our per-  
seuerance and continuance in the state  
of grace, whiche on our behalfe is vn-  
certayne and vnstable. For althoughe  
goddis promyses made in Christ be im-  
mutable, yet he maketh theym not to  
vs, but with condition, so that his pro-  
myse standyng, we may yet faile of the



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promyse, bycause we kepe not our promise. And therefore if we assuredly reckon vpon the state of oure felicitie, as grounded vpon goddis promyse, and do not therewith remember, that no man shalbe crowned, onles he laufullly fight we shall tryumphe before the victorie, and so loke in vayne for that, whiche is not otherwyse promised, but vnder a condition. And this euerye Christen manne muste assuredly beleue.



The

**T**he Crede of the .xii. articles  
of the chysten faythe.



Beleue in god the fa- i  
ther almighty, maker  
of heauen and earth.  
And in Jesu Chyste ii  
his onely sonne our loꝝde.  
Which was cōceyued by the holy iii  
gost, boꝝn of the virgin Mary.  
Suffred vnder Ponce Pylate, iiij  
was crucified, dead, buried and  
descended into hell.  
And the thirde day he rose agē v  
from deth.  
He ascended into heauen, and sit- vi  
teth on the ryght hande of god  
the father almighty.  
Frō thens he shall come to iudge vii  
the quicke and the deade.  
I beleue in the holy goste, viii  
B.ii. The



- ix The holy catholike churche.  
x The communion of saintes: The  
fo:gyuenes of synnes.  
xi The resurrection of the body.  
xii And the lyfe euerlastyng. Amen.

**H**ere folowe certayne notes  
fo: the better vnderstandyng of  
this Crede.



**F**irst it is to be noted,  
that all and singular the  
xii. articles, conteyned in  
this Crede, be so necessary  
to be beleued fo: mas sal-  
uation, that who so ever  
wyl not constantly beleue them, o: wyl  
obstinately affirme the contrary of the,  
can not be the very membres of Christ,  
and his espouse the churche, but are ve-  
ry infidels o: heretykes, and membres  
of the dyuell, with whom they shalbe  
perpetually damned.

**S**econdly it is to be noted, that all  
true christen men ought and must mo:te  
constantly beleue, mainteyne & defende  
all those thynges to be true, whyche be  
compre-

### The notes.

comprehended in this Crede, & in the o<sup>r</sup>ther.ii. credes, wherof the one is v<sup>s</sup>ed to be said at masse, & is approued by the auncient general concelles, & the other was made by the holpe man Athanasius: And also al other thinges whiche be comprehended in the hole body and canon of the bible.

**Thyrdly** that all true christen men ought and muste not onely repute take and holde all the sayd thynges for the most holy, most sure, and most certaine and infallible truthes of goddis word, and suche as neyther oughte ne can be altered o<sup>r</sup> conuelled by any contrarpe opinion o<sup>r</sup> authorptie: but also muste take and interpretate al the same thinges, according to the selfe same sentence and interpretation, whiche the wordes of scripture do signifye, & the holy approued doctours of the churche do agreeably intreate and defende.

**Fourthly** that al true christen men ought and must vtterly refuse and condemne all those opinions, contrarpe to the said.xii. articles of our crede, whiche were of longe tyme paste condemned in the.iiii.holy counceils, that is to  
B.iii. saye



The fyrst article  
say in the councell of Neece, Constanti-  
nople, Ephese, and Calcidonense.

The fyrst article.

**I** beleue in god the father al-  
mighty, maker of heauen & earthe.

**F**OR THE plain vnderstanding  
hereof, euerye materiall worde of  
this article shalbe declared heraf-  
ter. And first we must knowe, that God  
is a spirituall & an inuisible substance,  
or nature, of infinite power and eter-  
nall, without begynning or endynge, &  
of incomprehensible knowlege, wyse-  
dome, goodnes, iustice, & mercy, & that  
there is but one very god, thre persons,  
the father, the sonne, and the holy gost,  
and that these thre persons be not thre  
goddys, but all one god, one nature, one  
substance, all one euerlasting essence or  
being, and all like and equal in might,  
power, wysdome, knowlege, rightwys-  
nes, and all other thinges belongynge  
vnto þe deitie. And that besyde or with-  
out this god, there is none other god.

**M**oreouer we muste knowe, that  
god the father is the first person in tri-  
nitye, and Father of his only begotten  
sonne, the second personne in Trinitye,  
and

### **The fyrste article**

**& that he dyd begette him of his owne substance, by eternall generation, that is to say, by generation, that neuer had begynnyng.**

**And where this article conteineth, that god the father is Almighty, it is as moch to say, as that he may do al thynges that he wyl, in heauen & in earthe, and nothyng is to him impossible, and that his godly power and myghte excelleth infinitely, and incomparably al other powers, in heauen, earth, & hell: so that all other powers, whiche be in heauen, earth, or hell, be nothyng as of theym selues, but haue all their might force and strength of him, & be all subiect vnto his power, and can not resyst or lette the same. And although god be omnipotent, & of infinite power, yet he is not author or worker of any synne: for whan so euer any synne is done by any creature, the same is wrought by the malice of the deuyl, or free wyl of mā, only by the sufferance & permission of god, & not by the workynge & power of god, in styring vp, furthering, or assistinge the malice of the euyl thought or deede.**

**This artycle conteyneth further,**  
**B. lili. that**



**The fyrst article**

**that god the father almyghty, dyd at the begynninge create, fourme & make of nought, heauen, and earthe, and all thinges visible, and inuisible, and that he dyd gyue vnto them, al their power and mighte, and so he doeth from time to tyme continually preserue, gouerne, susteyne, & maynteyne the hole worlde, and all creatures therin, by his onely goodnesse and hyghe p:ouidence, in so moche that without his continual working, nothing shuld be able, any while to continue.**

**And for the more euident and playn vnderstanding of the fyrst parte of this article, whiche is I beleue in god, it is to be noted, that we must not only beleue stedfastly, that god is, & that he is true in all his wordes and promises, & that he is omnipotent, and creatour of heauen and earthe, and so forth: but we muste also with this our belefe, loue god, and cleaue onely vnto him, & that with all our harte and power, and so continue and dwel stil in hym, by loue. It signifieth also, that we muste obey vnto his wyl, as wel in all our inward thoughtes and affections, as also in al our outwarde actes and dedes, & that we**

### The fyrste article

we must abhorre al vice, and not withe  
o: desyre of god, any euill o: vngodly  
thing. It signifieth also, that we must  
constantly betake and commyt our sel-  
ues, & all ours holely vnto god, & fyre  
all our hole hope, trust, and confidence  
in hym, and quiete our selues in hym,  
beleuing perfectly & assuredly, that he  
wil in ded shew no lesse goodnesse, loue,  
mercy, grace, and fauour vnto vs, than  
he promyseth by his worde to do with  
vs, blyng our selues as afore is sayde.

**T**HIS maner of belefe we oughte to  
haue in no creature of god, be it neuer  
so excellent, but in god only: and ther-  
fore in this crede, the sayde maner of  
speakynge, I beleue in, is vled onely in  
the thre actycles, whiche concerne the  
thre persons in trinitie, that is the Fa-  
ther, the sonne, and the holy goste.

### The seconde article.

**A**ND in Jesu Chyriste his  
onely sonne our lorde.

**F**OR THE vnderstandyng of this  
second actycle, it is to be knowen,  
that Iesus Chyriste is the onely be-  
gotten

B.v.



The seconde article

gotten son of almighty god the father, & that he was begotten of his godly nature & substance eternally, & that he is very god, the same substance with god the father, & the holy gosse, vnto whom he is equal in al thigis of the godhead. And although we christen men, may be called the childre of god by adoption & grace, yet only our sauioꝝ Iesus Christ is god the fathers sonne by nature.

We must knowe also & beleue, that IESVS CHRIST, was eternallye preordened & appointed, by the decree of the hole Trinite, to be our lord, & to redeme & bring vs from vnder the domination of the deuill & syn, vnto his kingdō lordship, & gouernance, and therefore is worthily called, IESVS, that is to say sauioꝝ: & CRHIST, that is to say, appointed king & priest, & LORDE, that is to saye redemer & gouernour, for he hath done & fulfilled for all mankynd the very office both of a priest, and of a king, & lord. Of a priest, forasmuche as he hath made sacrifice & oblatiō on the crosse, in that he there willyngly suffered his naturall body to be flain, & his bloud to be shed for remission of syn, & so was both the priest & the sacrifice it selfe

### The second article

selfe. And of a king and lord, in that he hath lyke a moste mighty conquerour, ouercome & vtterly oppressed his enemies, & hath spoiled the of the possession of mankynd, which they wanne before by fraude & deceyte, by lying & blaspheming, and hath brought vs nowe into his possession and dominion, to reygne ouer vs in mercye, lyke a most lounge lord & gouernour. And therfore in this article we call hym **Our lord.**

**And** although this word Dominus, diuers times is translated into our englyshe tongue, the lord, & the place and circumstance of scripture, oftentimes requireth the same, yet among vs christen men, in our cōmon speche, when we speake of Christe & call him Lord, it is most mete & cōuenient, that we call him **Our lord**, to signify & admonyssh vs, that we be his peculiar people, redeemed by him, & deliuered fro the dominion & the captiuitie of the deuyl, & be made his owne propre & obedient seruantes, after whiche sorte, the heathen people (bycause of their infidelitie) be nether his seruantes, ne partakers of his benefites, and therfore can not say, & call hym (as Christen men do) **Our lord.**

**The**



The thirde article

**W**hich was conceived by the  
holy gost, borne of the virgin Mary.

**F**OR declaration of this article,  
ye shal vnderstande, that when the  
tyme was come, in the whyche it  
was before ordeyned and appoynted,  
by the decree of the hole Trinitie, that  
mankinde shuld be saued and redemed,  
than the soune of god, the seconde per-  
son in trinitie, and very god, descended  
frome heauen into the worlde, to take  
vpon him the verye habite fourme and  
nature of man, and in the same nature  
to suffer his glorious passion for the re-  
demption & saluation of al mankynde.

And for farther declaration herof,  
it is to be consydered, that before the  
commynge of Christe, mankynde was  
so blynded and drowned in synne, that  
the true knowledg of god was euerye  
where in the worlde forgotten, and his  
lawes broken, not only by the gentiles  
in all other nations, but also by the  
iewes, the chosen people of god, to whō  
god had by his seruant Moyses gyuen  
his lawes, wherby they myght knowe  
howe to auoide synne and please hym:  
and

### The thirde article

and where those lawes gyuen by god,  
were often by the transgressed, yet al-  
myghty god dyd frome tyme to tyme,  
sende to theym his prophetes, inspired  
with his holye spirite, bothe to admo-  
nysh them of theyr synnes, and to tea-  
che them how they shuld truely vnder-  
stande and obserue the sayd lawes, gy-  
uen by his seruauunt Moyses. After the  
whiche admonitions many tymes so  
gyuen by the prophetes, and nothyng  
regarded, almyghty god of his infinite  
goodnes, and inestimable mercye, for  
the loue that he bare to mankinde, dyd  
sende at the last into the world his ou-  
ly begotten sonne, beynge his eternall  
wysdome, by whome in the beginning  
he dyd create heauen and earthe, and  
all creatures in them, to take vpon him  
mans nature, for to redeme mankinde,  
and to teache the worlde the truthe of  
his lawes, and by what means the  
worlde myght by fayth to be gyuen to  
his wordes and doctrine, amende their  
lyues, and attayne to come to the lyfe  
in heauē folowing him in his doctrine,  
who was the Waye, to come to the fa-  
ther, the Truthe, to attayne the know-  
lege of the father, and the Lyfe it selfe,  
wherin



The fourth article

wherin he shulde finally leade theym,  
to come vnto the father, vnto whome  
Mat. xvii. god the father commaundynge the world  
to gyue full credence, sayde to all men,  
Ipsū audite, heare hym.

Wherfore the sayde sonne of god,  
in the wombe of the blessed virgin cal-  
led Mary, dyd take vppon hym of her  
very flesh, nature, and substance, mans  
nature, and beyng conceiued by the ho-  
ly gost, was borne of her body, and dyd  
vnite and conioyne togyther the same  
nature of man, taken of the substance  
of the sayde most blessed vyrgin, with  
his godhead in one person, with suehe  
an indissoluble and inseparable knotte  
and bonde, that he beyng one person  
IESVS CHRIST, was, is, & euer shal be  
in the same person, very perfecte god, &  
very perfecte man, whyche holy worke  
of the incarnation, was not wroughte  
by the seede of man, but by the holpe  
goste in the sayd moste blessed virgyne,  
without any motion of concupyscence  
or spotte of sinne, & was accomplished  
without any violatiō or dettinent vnto  
the virginite of that blessed virgine  
saynt Mary, who bothe in the conce-  
ption and also in the byrth & natiuitie  
of our

The fourth article  
of our sauour IESV CHRISTE, hee  
chylde, and euer after reteyned styll her  
virgynitie pure and immaculate, and  
as clere without blotte as she was at  
the tyme that she was fyrste borne.

The fourth article.

**S**uffered vnder Ponce Pilate,  
was crucified, dead, buried, and  
descended into hell.

**F**OR declaration of this article, it  
shall be expedient bryefely to repete  
the procelle, of a great parte of our  
sauour Christis lyf, fro the beginning,  
vnto þe tyme of his most glorious passio,  
with the same passion also, and the des-  
cense of his soul into hel. Wherfore we  
must vnderstande, that Christ very god  
& man, after he was conceived & borne  
of his blessed mother, waxed and liued  
forth here in the worlde, vntyl he came  
vnto the .xxiii. yere of his age, & that  
in al this tyme of his lyf, he suffred & en-  
dured for our sakes & our welth, & also  
for our exāple, moche bodily affliction,  
moche labour, moche trauayle, moche  
hūger, thirst, & pouertie, moch iniury &  
ignominy, & many other such miseries  
and



#### The fourth article

and infirmities, as all mortall men be  
subject vnto (syn and ignorance onely  
excepte) and so passed ouer all the hole  
course of his lyfe, even from his natiui-  
tie vntyl his death, in such perfect obe-  
dience vnto the lawes of god and man,  
according to the wil of his father, and  
in suche perfect innocency of lyuynge,  
that no faute or blame of lyuynge, ne  
any offence or transgression could iust-  
ly and truly be layd against him: & yet  
the blind, ignorant, & obstinate Jewes,  
replete with enuye and malyce, as the  
very membres of the deupll, by whom  
they were prouoked and enduced ther-  
vnto, laboured continually by all craft  
and meanes they coulde, to dystrope  
hym, and at length conspyrnyge togy-  
ther, they toke hym, serching and pro-  
curynge false wytnesse to accuse hym, &  
after they had bette hun, and spette in  
his face, and vsed all the villany they  
coulde vnto him, they bounde him and  
brought him before Pontius Pilatus,  
being than the chiefe iudge in Jerusa-  
lem, vnder the emperour of Rome, and  
there they moste falsely accused hym,  
as a subuertter of the lawes of god, and  
as a persone that seduced the people, &  
moued

The fourthe article.

moued sedition amonge them, and as a traitour against the emperoz of Rome. after which accusations our said sauiour and redemer Iesus Christ was greuously scourged, by the commaundement of Pylate, and had a crowne of thorne put vpon his heade by the souldiours of the garrisson, and was by them not onely most spitefully mocked and scorned, but also moste cruelly tormented and afflicted, and after this he was at the last in publike & open iugement, condemned by the sentence of the sayde iudge, to be crucifyed, to the intent he shuld suffer that kynd of death, whiche amonge the Iewes was euer most abhorred & detested, and accounted to be the most shameful and cursed of all other: and so accordynge to the sayde sentence, the souldiours of the garrison crucified hym, that is to say, they nayled hym through handes and feete to a crosse, and hanged hym vpon the same betwene two theues, vpon a certaine hyll called Caluary, vntyll he was deade: and after he was thus deade, one Ioseph of Aramathia, being one of Christis disciples, obteyned lycence of the sayd iuge, to take downe  
C the



The fourth article.

the blessed bodye of our sauour 159 v  
CHRISTE frome the sayde crosse, and  
that done, he and an other of Christis  
disciples, called Nicodemus, wrapped  
and foolded the same body in a cleane  
syndon, and so layde it and buried it in  
a newe graue or sepulcre, whych the  
Act.ii. sayd Ioseph had made of stone, wher-  
in there was neuer man buried before.  
And after he was thus crucyfied, and  
deade vpon the crosse, he descended in  
soule into hell, and losed the paynes or  
sorowes therof, wherewith it was not  
possible that he shoulde be holden, and  
conquered and oppressed bothe the de-  
uyll and helle, and also deathe it selfe,  
wherunto all mankynde was condem-  
ned by the falle of our forfather Adam  
into synne.

The processe of our sauour Iesu  
Christis life, deth, buriall, and descense  
to hell, thus declared, it is specially to  
be noted, & to be beleued for a certayne  
truthe, that our sayd sauour, in al the  
tyme of his moste bytter and greuous  
passion, & in suffering his most painfull  
actuel deth, not onely indured and su-  
stepned for our redemption all the pay-  
nes and iniuries, and al the opprobries  
and

The fourthe article.

and ignominies, whiche were done to him, most paciently without resistance, and lyke an innocent lambe: but also that he dyd willyngly and gladly suffer this crosse, and this kynde of death for our example, that we shuld folowe the steppes of hym, in pacience and humilitie, and that we shulde beate our owne crosse, as he dydde beate his, and that we shoulde also hate and abhorre all synne, knowynge for suretie, that who so euer dothe not in his hart, hate and abhorre synne, but rather accepteth the breache and violation of goddis comandement, but as a lyght matter, and of smalle weight and importance, he esteemeth not the pryce and value of the passion and deathe of Christe, accordinge to the dygnitie and worthynes therof.

The fyfte article.

**A**nd the thirde day he rose agayne from deathe.

**B**Y this article it aperith, how our sauour Iesus Christ, after he had conquered & spoyled the deuil and  
C ii hell,



The fyft article.

hell, he retourned agayne from thens, lyke a most mighty kynge and conquerour, in triumph and glory, and so resumed and toke agayne his blessed naturall body, the thirde daye after his said deth. And so doing, rose out of that sepulchre, in his naturall & perfect manhode, that is to say, in his soule, and in the selfe same body, whiche was borne of the virgine Mary, and did hange vpon the crosse. After whiche resurrection, he was conuersant in the world, by the space of forty dayes, and dyd eate and drynke with his apostles and his disciples, and preached vnto them, and authorized them to go forth into the world, to manifest and declare, that he was the very Christ, the very Messias, and the very god and man, which was promised in scripture, to come to saue and to redeme all those, that beleuyng in him, ordered them selues, in obeying and folowynge his preceptes and commandementes accordingly.

In this article of resurrection, it is to be noted, that there is nothynge, that can in all aduersitie and trouble, be more ioyefull and comfortable vnto vs, than the belefe of this article, that  
Christe

**The fyft article:**

**Chrift rofe agayn from corporall death to lyfe, and that we ſhall alſo doo the ſame. The faith and belefe of this (yf we do continue in lyuyng well) is our victory and triumph ouer the deuyl, hell, and dethe, and a ſpeciall remedy, to put away the horrour and feare of them, forasmoch as hereby we be aſſured, that as deth could not hold Chriſt, euen ſo it can not holde vs, whiche are by a chriſten fayth, the very membres and body of Chriſte, but that we ſhall ryle frome deathe, and lyue agayne in glory, with hym euerlaſtyngly, if we order and conforme our wylle in this worlde to his preceptes. And the onely hope hereof, ſhuld make vs not to feare the aduerſities in this worlde, bycauſe we liuyng as afore, be aſſured to haue a better and more glorious lyfe after this, as ſaint Paule writeth to the Corinthians, ſaying: If we chriſten men had**

**i. Cor. xv.**

**no hope of other life than this that is preſent, than were we the moſt myſerable of all men. But nowe Chriſte is ryſen agayne from deth, and hath declared thereby, that there is a lyfe after this lyfe, whiche al chriſten men hope to come to. Accordynge herevnto ſaythe ſaynte Auguſtine, All**



The fyft article.

Heb. xi. the hope of our faith standeth in this  
point, that we shall rise agayn. This  
made the faythefull and good men (of  
whom saint Paule speaketh to the He-  
bryes) to refuse to be preserued from  
bodily death, bycause they looked assu-  
redly for a better resurrection.

Of this article the epistles of saint  
Paule, and the newe testament be ful,  
to the Romaues he writeth, Christ rose  
Rom. iiii. agayne for our iustification: to Timothe he  
ii. Tim. ii. sayth: Remembre that Iesus Christe is rai-  
Act. i. sen agayne from death. The apostles be-  
& ii. sydes other names pertainyng to theyr  
offyce, be specially called the wytnes-  
ses of Christis resurrection, the which  
resurrection, as it was by many & sun-  
dry apparitions and other infallible ar-  
gumentes, declared and proued vnto  
them, so they dyd in all places, & at all  
tymes open and inculcate the same, as  
a special and a chief article of Christis  
doctrine, wherein shuld depende & reffe,  
the great comfort and solace of all true  
and faithfull beleuers in Christe.

Moreouer by this article it is not  
onely confirmed vnto vs, howe the na-  
turall body of man, shall after the cor-  
porall

The syxt article:

porall death and departyng out of this present lyfe aryse agayne, as is before expressed, but also by this resurrection of our sauour Christe, we be admonyshed, that as Christe after his deathe, rose agayne, so we dyinge from synne, shulde ryse agayne, & walke in a newe lyfe of spirite and grace.

The syxt article.

**H**e ascended into heauen, and sitteth on the ryghte hande of god the father almighty.

**T**HIS article containeth, how our sauour IESVS CHRIST, after that he had perfectly accomplished and performed the hole mystry of the redemption of mankynde, by his incarnation, his byrth, his passion, his death, his buryall, his descending into hell, and rysyng agayn from deth to lyfe, and after he had bene here in earthe, conuersant with his apostles & disciples, by the space of forty dayes, after his resurrection, whan he was amonge the apostles, he in their syght ascended vp into heauen, in the very same his naturall bodye, whiche was

C iiii      borne



The syxt article.

borne of the blessed virgin his mother, and was crucified vpon the crosse, and so dyd withdraue his accustomed visible conuersation, frome the presence of his apostles, and from the bodily sight of al other creatures. By remembraunce wherof, bothe they and we shulde here in earthe eleuate and lyfte vp our hole hartes mindes, desires, & al affections, frome earthely thynges, and frome all carnall and worldly cares, towarde heauen and heauenly thinges, and soo shuld by his grace prepare our hartes, and make our selues mete and apte to receyue his spirituall gyftes, whych he sendeth into the worlde.

In this artycle also is expressed, howe our sauour Christe, being ascended into heauen, sitteth on the ryghte hande of god the father, that is to say, hath and shal euer haue communicate vnto him of god the father, glorie, honour, felicitie, power, and euerlastyng monarchye, gouernaunce, rule, and dominion ouer all the principates, potestates, powers, dominions, and ouer al creatures, that can be named eyther in this worlde, or in the worlde to come, to be ordeyned kyng of all kynges, and  
lorde

The fyxt article.

lorde of all lordes , and all thynges in heauen and earth, to be caste vnder his fete and made subiect vnto him, and he is appointed the onely head of the vniuersal catholyke churche. which is his mysticall bodye . And lykewyse as the heade alwayes excelleth all the other membres: so Christ doth excelle incomparably in honour and dignitie, all the membres of his said body, the Church, whereof he is the onely perfection and consummation , and is also the onely eternall prieste & byshoppe of his sayd churche, that is to saye, the onely mediator betwene god & mankynde , the redemer, intercessour, and aduocat, for the remission of synnes, as hereafter in this booke it shal more at large appere,

And it is to be noted, that although the intercessyon & mediation by prayer of sayntes departed , and of suche the membres of the catholyke churche , as be yet lyuinge on earthe, be good, acceptable and profitable vnto vs, yet that is only by the mediation and intercession of Christe our heade, in whom god the father is pleased and contented, and through whome sayntes departed this lyfe, & taigning in heauen with Christ,

C.v.

and



The fyxt article.

and suche as truely confesse Christe in the churche catholike, yet lyuyng, may and do effectually pray for vs, and therefore be of vs also auaylably prayed vnto, that is to say, desired to pray for vs: accordyng wherunto all common prayers of the churche, ought to be alwayes finished and ended, with a remembrance of our sauour Iesu Christ, In whom, by whom, and for whome, all is accepted of god, & without whome, nothing can be effectually done or graunted.

And therefore it is moch to our comfort, to remembre the exaltation of mans nature in our head, our sauour and redeemer Iesu Christe, which inseparably and indissolubly conioyned and vnited to the deitie, in the person of hym, sitteth on the ryght hande of god the father almighty, by communion of preeminence and power, as before is expressed, wherby we be certified, howe our sauour Iesus Christ is god, equall to god the father in godhead, and therein not inferiour vnto hym, and therefore to be honoured, worshypped, loued, & dread, feared and trusted on, beleued and hoped on, as on verye god almyghty, to whome nothyng is impossible, and yet  
he

The seventh article.

he is man also, which hath experience of our infirmities, and can and wylle mercypfullpe haue compassyon on the same, who ascended vnto heauen, to send giftes vnto mē, wherby we might be able & stronge to passe ouer this transitory lyfe to the pleasure of god, and the attainyng of euerlastyng lyfe.

Ephe. iiii.

The seventh article.

**F**rom thens he shall come to iudge the quicke and the dead.

**I**N THIS article it is declared, how our sauioꝝ & redemer IESV CHRIST, shall come from thens, that is to say, from heuen, to the which he ascended, and commynge in his maiesty and glory, shall than in the very visibill forme of his naturall bodye, appere vnto the bodily eyes of al the peple of the world in his perfect manhode, and in the selfe same bodye, wherin he ascended, to the inestimable comfort and reioyce of the good, and to the extreme terrour & confusion of the wycked. Where beyng accompanied with his holy aungelles his mynysters, wartyng vppon hym, he shall sytte openly in the clowdes  
of



The seventh article.

of the ayre, and shall iudge all, quicke and dead, accordyng to truthe and iustyce: and according to his holy worde expressed in scripture, that is to say, accordyng to euery mans owne workes & dedes, done by hym in his lyfe time, whiche workes and dedes shalbe than examined, discuffed, and tried, not after mens owne fantasy and inuention, without authoritie and ground of scripture, but according to the commandement of god, and the teching of Christ & his apostles. for at that day of iudgement, al the people of the world, quick and deade, that is to say, as welc all those, whiche shall be founde on lyue in the worlde at that daye, as also all those, whiche euer sith the creation of Adam lyued here in this worlde, and died before that day, shal come and appere afore the presence of Christ in their very bodies and soules.

And whan they shall be so gathered and assembled togyther, our sauour IESVS CHRIST, shall pronounce the fynall sentence and iudgement of euerlasting saluation, vpon all those persons, which in theyr lyfe time obeyed and conformed them selues un-  
to

**The seventh article.**

to the wyllle of god, and exercysed the  
workes of ryght beleefe and charitie,  
& so perseuering in well doinge, sought  
in their hartes and dedes, honour, glo-  
ry, and lyfe immortall: And contrary,  
vppon all those, whych in their lyfe  
tyme, were contentious, and dydde re-  
pugne agaynst the wyll of god: and fo-  
lowed iniustyce and iniquitie, rather  
than truthe and vertue, our sauyour  
Christe shall than and there pronounce  
the sentence of everlasting punishment  
and dampnation. In whych sentence  
there shall be made a perfecte separati-  
on or diuysyon, betwene these two sor-  
tes of people, that is to say, betwene  
the shepe and the goates, the corne and  
the chaffe, the good and the badde, the  
blessed and the cursed, the membres of  
his bodye, and the membres of the de-  
uyll, and soo the good and the blessed,  
being vppon his right hande, he shall  
clerely and perfectly delpue them for-  
euer, from the power and malice of the  
wycked, and from all the paynes and  
euyl, and so take them all vp with hym  
into heauen, there to be crowued and  
rewarded in body and soule, with ho-  
nour and glorye, and everlastynge ioy  
and

**Rom ii.**

**Mat. xxv.**



**The seventh article.**

and peace, whiche was prepared for them from the beginning of the world. And all the other, whiche shall be iudged to euerlastyng payne and death, beinge vppon his lefte hande, he shall sende them downe into hell, there to be punished in bodye and soule eternallye with fier, that neuer shall haue ende, whiche was prepared from the begynnyng of the world, vnto the deuyll and his aungelles.

And here it is especially to be remembred, howe this article was for greate considerations added immediatly, and conioyned vnto the former articles, and chiefly to the intent that no man shulde in his lyfe tyme, presume vppon the sayde benefytes of Christe, or take occasion of carnall lybertie or securitie, and so lyue without feare to transgresse, or without regarde to obserue the commaundementes of god: but rather that euery good christen mā, shuld in euery parte of his lyfe, haue a continuall remembraunce and respect, vnto the last day of iudgement, and so be in continual feare, to committe any thing contrary to the wil of god, for the which he might deserue, to haue the sentence  
of

The seventh article.

of euerlasting damnation, pronounced  
vppon him. For this is certainly true,  
that at that daye, every man shall be  
called to an accompte of his life, & shall  
be than finally iudged, accordynge to  
his workes, good or badde, done in his  
lyfe time, that is as saint Paule saith:  
to theym that perseuere in wel doinge,  
and labour to attayne glory, honour, &  
immortalitie, shall be gyuen lyfe euer-  
lastynge: and to theym that be conten-  
tious, and obey not the truthe, but fo-  
lowe and do iniustice, shall come indi-  
gnation, yre, affliction, trouble, and  
paines euerlastynge.

Rom. ii.

In this article it is further to be  
noted, that lyke as there is nothyng  
more certayne vnto vs, than that we be  
all mortall and shall ones dye, and yet  
no man liuing knoweth the time whan  
he shall dye: euen so there is nothyng  
more certayne, than that this daye of  
iudgement shall ones come, and yet the  
houre and time whan it shall be, is hid-  
den and kepte secreete frome the know-  
ledge of all men and aungelles, and  
is reserued to the onely knowledge of  
god. Whycher thyng procedeth of his  
onely goodnes towards vs, and is  
done,



The seventh article.

done, to the intent we shulde alwayes here in our lyfe tyme, flee from synne, and imploy all our hole study and endeuour, to walke in the wayes of god, that is to say, in suche faith, hope, and charitie, as god requyrez of vs, and so prepare our selues, and order oure lyuyng towardes god, that we may be in a redynesse at all tymes, whan soo euer it shall please God, to calle and summon vs, to appere before him in the sayd generall iudgement, there by his mercy & goodnes to receyue the crowne whiche he promysed vnto all men that do feare hym, and loue him, and walke in his wayes.

¶ The eyght Article.

I beleue in the holy goste.

**T**HE HOLY goste is the thyrde persone in Trinitie, very god and lorde, authour and former of all thynges created, and procedeth bothe from god the father, and from god the sonne, one with them in nature and substance, and of the same cuerlastyng essence or beinge, whiche the father and the sonne be of, and equall also vnto them

**The eyght article.**

them bothe in almyghtynesse of power,  
and in the worke of creation, and all  
other thynges perteynyng vnto the  
deitie or godhead, wherfore he is also  
to be honoured and glorified, equally  
with them bothe.

**T**his holy goste, whiche is the spi-  
rite of god, is of his nature al holy, yea  
holynes it selfe, that is to say, he is the  
onely goste or spirite, whiche with the  
father and the sonne is, was, and euer  
shal be the autour, causer, and worker,  
of al holines, puritie, and sanctimonie,  
and of all the grace, comforte, and spi-  
ritual life, which is wrought, and com-  
meth into the harte of any man, in soo  
moche that no man can thinke well, or  
do any thyng that good is, but by the  
motion, ayde, and assistance of this ho-  
ly spirite, neyther it is possible, that the  
deuyll, or any of those euyl spirites,  
whiche do possesse and reigne in suche  
persones as be subiecte vnto synne, can  
be expelled or put out of theym, but by  
the power of this holy spirite, neither  
it is possible, that the hart of any man,  
being ones corrupted and made as pro-  
phane by synne, can be purged, puri-  
fied, sanctified, or iustified, withoute  
the



### **The eyght article**

**the worke and operation of this holy spirite, nether it is possible for any mā, to be reconciled vnto the fauour of god, or to be made & adopted into the numbre of his chyldren, or to obtaine that incomparable treasure, whiche our sauour Iesus Christe hath purchased and layde by for mankynde, onlesse this holy spirite, shall fyrste illumine and lyghten his harte, with the ryghte knowlege and faythe of Christ, & styrre hym by grace, to haue due contrition and penaunce for his synnes, and shall also instructe hym, gouerne him, ayde hym, directe him, and induc him, with suche spirituall gyftes and graces, as shall be requisite and necessary to that ende and purpose.**

**Moreouer this holy spirit of god, is of his owne nature, full of all goodnes and benignitie, yea goodnes it self, from whome procedeth, all and singular graces & gyftes of feare, wisdom, vnderstanding, counsel, strength, faith, charitie, hope, and all other, whiche be gyuen, conferred, and distributed vnto vs mortal men here in the earth at his owne wyll and dispensation, and that no man can purchase or obtaine, ne yet reteine,**

### **The eyght article.**

reteine or vse any one of them, without the speciall operation of this holy spirite, which gyftes neuerthelesse he gyueth not, nor dispenseth the same equally, and vnto euery man in lyke, but he diuideth theym, particularly and specially to euery member of the churche, as is mooste necessary for the hole body, and in suche plentye and measure, as vnto his godly wyll and knowledg, is thoughte to be mooste beneficial and expedient for the same: All which thinges he dothe of his mere mercye and goodnes, freely and aboue our deservynge.

Farthermoze this holy spirite is of his owne nature, ful of charitie and holpe loue, yea charitie it selfe, frome whome procedeth all charitie, and soo by his godly operation is the bonde and knot, wherewith our sauour I E S V S C H R I S T E, and his mooste dere espouse the churche (whych is also his mystical body) be vnited, knit, and conioyned togyther in suche perfecte and euerlasting loue and charitie, that the same can not be dissolued or separated: And ouer this is also the very

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bond



**The eyght article**

**bond and knot, wherby all and euerye one of the verry membes of Christis churche and bodye, be vnited, coupled, and conioyned, the one of theym with the other in mutual loue and charitie.**

**Also this holpe spirite of god is the spirite of trouthe, and the autour of al holy scripture, contained in the hole canon of the bible, and dyd not onely inspire and instructe all the holpe patriarches & prophetes, with all the other membes of the catholyke church, that euer was frome the begynninge of the world, in all the godly trutthes and verities, that euer they did know, speake, or wyte, but also descended and appeared in the symilitude and lyknes of fvery tongues, and dyd lyght vpon the apostles and dysciples of Christe, and inspired them with the knowlege of al truth, and replenyshed them with heauenly gyftes and graces: and shal be contynuallye present in the catholyke churche, and shal teache and reuele vnto the same churche, the secretes and mysteries of all trutthes, which are necessary to be knowen, and shal also continually frome tyme to tyme, rule, directe, gouerne, and sanctifie the same churche,**

**The eyght article**

churche, and gyue remission of synnes,  
and all spirituall comforte, as well in-  
wardely by secrete operations, as also  
outewardely by the open ministracion  
and efficacy of the worde of god, and  
of the holye sacramentes in the sayde  
churche, and shal endue it with al such  
spirituall graces and gyftes, as shal  
be necessary for the same.

**Finally** it is to be noted, that albeit  
holy scripture doth worthly attribute  
vnto the holy goste, our sanctification,  
our iustification, and all other benefi-  
tes, whiche Christ by his passion hath  
merited and deserued for vs, yet neuer-  
thelesse the same be also the workes of  
the hole trinitie, and be not to be sepa-  
rated in any wyse, although scripture  
commonly doth attribute them vnto  
the holy goste: for in lyke maner  
doth scripture attribute power  
vnto the father, and wise-  
dome vnto the sonne,  
whiche neuerthelesse  
be common vnto  
to all thre.



The ny nth article.

The holy catholike churche.

**A**FTER the eight articles of our belefe, in whiche we knowledge goddes myght and power in the creation of the worlde, his mercye and goodnes in our redemption, & his spirituall benefites exhibited and giuen to vs by the holy gost, foloweth the ninth article, in whiche we declare, that we doo beleue and confesse the maner of goddis working, in calling vs to haue fruition of hym, and to be made partakers of his saide benefites.

Wherefore we muste vnderstande, that besides the inwarde and secrete calling, whiche god hath alwaies vled, and yet stil doth vse, he hath also ordeined an outward callinge of the people vnto him, by preaching of his most holy worde, vpon whiche outwarde calling, the people yelding, assenting, and obeyinge to the same word of god, & receyuing it also with true faith & the sacrament of baptism (as Christes lawe requireth) be named in scripture Ecclesia, that is to saye, an assemble of people

**The nyynth article**

ple called out from other, as from infidels or heathens, to one fayth & confession of the name of Christ, which word Ecclesia, is in englyshe called Church.

**And** it is to be noted specially, that in our englyshe tongue, by the worde Church, we vnderstande not onely the hole multitude of people, which be called of god to one faythe, be they of the clergy or of the laymen, but also by the same word we signifie the place, wherin the worde of god is commonly preached, & the sacramentes ministred and vsed, and call that the church: to entreate wherof at this tyme in this article, is no part of our entent, but onely of the assemble and company called to professe Christe in one faithe, whiche in this article is named the holy church.

**For** all be it in this assemble of men, called by the worde of god, and receyued by faythe and baptisme, be many euyl men, many synners, many that tourne by true penance to grace, & sometyme yet fall agayne, some after their tourne by true penance, styll persevere and increace in goodnes, many that fall and neuer ryse agayne: so that

**D.iiii.**

**spottes,**



### The nyynth article

spottes, blottes, and imperfections,  
appere evidently in this churche, and  
many tymes in the more parte therof:  
Yet neuerthelesse bycause the callinge  
is of it selfe holy, the caller also holpe,  
and the ende of the callinge holynes,  
with this also that the people so cal-  
led, professe holines, and make a body,  
wherof the onely headeo, ur sauour  
CHRIST is most holy, and holynes  
it selfe, by the merites of whose passion  
they be relieued and nourished with dy-  
uerse holy sacramentes, and be in their  
calling indued with moste speciall ho-  
ly gyftes and graces of almighty god,  
autour therof, and by his holpe spirite  
directed and gouerned in the same, soo  
long as they by folowynge their concu-  
piscence, the deuyll or the worlde, fall  
not frome that state: For these causes  
(althoughe some membres therof be  
euil) the churche is called Holy churche,  
takynge the name of Holy, of that, that  
Christ the only head is holy, the caller  
holy, the profession and callinge holy, &  
the ende holynes, which of very duety  
ought to be in all them, that be called,  
& is in deede in suche membres as con-  
tinue & perseuere in that holy callinge.

And

### The nyynth article

**And** for so moch as god of his goodnes calleth people, as afore, withoute acception of persons, or priuiledge of place. Therfore this holy church is also Catholyke, that is to say, not limited to any one place or region of the world, but is in euery place vniuersally through the world, where it pleaseth god to cal people to him, in the profession of Christis name and faith, be it in Europe, Affrike, or Asia, And all these churches in diuers countreys severally called, althoughe for knowlege of the one from the other, amonge them they haue diuers additions of names, & for their mooste necessary gouernement, as they be distinct in places, so they haue distinct ministers and diuers heades in carth, gouernours, and rulers, yet be all these holy churches but one holy church, the catholyke, inuited and called by one god the father, to enioy the benefite of redemption, wrought by our only lord and sauour Iesu Christ, and gouerned by one holpe spirite, whiche teacheth to this foresayd holy church, one truth of goddes holy worde, in one faith and baptisme. And this church is reliued, noyrished, and fortysied, by his holpe

D.v.

and



### **The nyynth article**

**and inuincible word and his sacramentes, whyche in all places haue eche of them their own propre force & strength, with gyftes of graces also, distrybuted by the goodnes of almighty god in all places, as to his wysedome is sene conuenient.**

**Wherby it appereth, that the vntie of these holy churches, in sundry places assembled, standeth not by knowlege of one gouernour in earthe ouer all churches. For neither the hole churche catholike together, nor any particular churche aparte, is bounde to acknowledge any one vniuersall gouernour ouer the hole church, other than Christ, although by suffrance of some princis and potentates, not being truly instructed in the worde of god, by suche as of duetie both to god and them, ought to haue declared the truth of scripture to them, and by hypocrisie and vsurpation of the see and court of Rome, the bishop of the same, gyuing him self more to worldly policy, than to the execution of his duetie, hath longe tyme gone about to obtayne & establishe vnto him selfe, suche an vniuersall auctoritie, and hath by abuses alwayes compassed**

**The nyynth article**

sed to cause other, to vphold and main-  
teyn the same, contrary to goddis law,  
as moze largely shall be declared in  
the sacrament of orders.

**The** vnitie therfore of the church,  
is not conserued by the bisshop of Ro-  
mes auctoritie or doctrine, but the vni-  
tie of the catholike churche, whiche all  
christen men in this article do professe,  
is conserued and kepte, by the helpe &  
assistance of the holy spirite of god, in  
reteyning and maynteynyng of suche  
doctrine and profession of christen faith  
and true obseruance of the same, as is  
taught by the scripture & the doctrine  
apostolike. And particular churches  
ought not in the said doctrine so accep-  
ted and allowed, to vary one from an  
other, for any lucre, arrogance, or any  
other worldly affection, but inuola-  
bly to obserue the same, so that by rea-  
son of that doctrine, eche churche that  
teacheth the same, maye be worthily  
called (as it is in deede) an apostolyke  
churche, that is to say, folowynge such  
teaching as the apostels preached, with  
ministracion of suche sacramentes, as  
be approued by the same.

**And** this vnitie of the holy churche  
of



The nyynth article  
of Christ, is not diuided by distance of  
place, nor by diuersitie of traditions &  
ceremonies, dyuersely obserued in dy-  
uerse churches, for good ordre of the  
same. For the churche of Corinthe, and  
of Ephese, were one churche in god,  
thoughe the one were farre distant in  
place from the other: And though also  
in traditions, opinions, and polycies,  
there was some diuersitie amonge the,  
likewyse as the churche of Englande,  
Spaine, Italy, and Boole, be not sepa-  
rate from the vnitie, but be one church  
in god, notwithstanding, that amonge  
theym, there is great distance of place,  
diuersitie of traditions, not in all thin-  
ges vnitie of opinions, alteration in  
rites, ceremonies, and ordinances, or  
estimation of the same, as one churche  
peradventure doth esteeme theyr rytes,  
traditions, lawes, ordinaunces, and  
ceremonies to be of more vertue and  
efficacie, than an other churche dothe  
esteeme the same. As the churche of  
Rome dothe affirme certayne of theyr  
lawes & ordinances, to be of suche esti-  
mation, that they be of equal force with  
the worde of god, and that who so euer  
disobeyeth or transgresseth the same,  
com:

**The nynth article**

**commytteth deadly sinne: Yet we per-**  
**ceiuing the same, to be discrepant from**  
**the truth of scripture, must nedes ther-**  
**in dissent from them. But suche diuer-**  
**sitie in opinions, and other outwarde**  
**maners and customes of policie, dothe**  
**not dissolue and breake the vnitie, whi-**  
**che is in one god, one faythe, one doc-**  
**trine of Christe and his sacramentes,**  
**preserued & kept in these seuerall chur-**  
**ches, without any superioritie or pree-**  
**minẽce, that one church by goddis law**  
**may or ought to chalẽge ouer an other.**

**And therfore the churche of Rome,**  
**beinge but a seuerall churche, chalen-**  
**g yng that name of Catholike, aboue all**  
**other, dothe great wronge to all other**  
**churches, and doth onely by force and**  
**mayntenance, support an vniuste vsur-**  
**pation: for that churche hath no more**  
**right to that name, than the church of**  
**Fraunce, Spayne, Englande, or Portu-**  
**gale, whiche be iustly called catholike**  
**churches, in that they do professe, con-**  
**sent, & agree in one vnitie of true faith,**  
**with other catholyke churches. This**  
**vsurpatio before rehersed wel confide-**  
**red, it may appere, that the byshop of**  
**Rome, doth contrary to Goddis lawe,**



**The nyynth article**  
in chalenginge superioritie and pree-  
minence, by a cloke of goddis law ouer  
all. And yet to make an apparance,  
that it shulde be so, he hath and dothe  
wreste scriptures for that purpose, con-  
trary bothe to the true meaning of the  
same, and the interpretation of ancient  
doctours of the church, so that by that  
challenge he wolde not do wrong onely  
to this churche of Englande, but also  
to all other churches, in clayming this  
superioritie, without any authoritie by  
god, soo to hym gauen. For god by his  
goodnes hath called indifferently and  
equally, al such churches, in sundry pla-  
ces, as his highe wisedd, hath thought  
good to assemble and call vnto him.

**Moreouer** the perfitte beleue of  
this article, worketh in al true christen  
people, a loue to continue in this vni-  
tie, and a feare to be caste oute of the  
same, and it worketh in theym that be  
synners and repentaunte, great com-  
forte, and consolatiō, to obteyne remis-  
sion of sinne, by vertue of Christis pas-  
sion, and administration of his sacra-  
mentes at the ministers handes, ordey-  
ned for that purpose, for asmoche, as  
god doth not ordinarily giue such thin-  
ges,

The nynth article

ges, but onely within this churche.

It is to be noted, that this churche of Englande, & other knowne particular churches, in whiche Christis name is truly honored, called on, and professed in faythe and baptisme, be members of the hole catholike churche, and eche of theym by him selfe, is also worthily called a catholike churche, whan they merelye professe and teache the faith and religion of Christ, according to the scripture and the apostolike doctrine. And so euery christen man ought to honour, gyue credence, and to folow the particular churche, of that region so ordered, (as afore) wherin he is borne or inhabiteth: And as al christen people, as wel spirituall as temporall, be bounde to beleue, honour, and obey our sauour Iesus Christe, the onely heade of the vniuersal churche, so likewise they be, by his commaundement, bounde, to honour and obey, nexte vnto him selfe, christen kinges and prynces, whiche be the heade gouernours vnder him, in the particular churches, to whose offyce it apperteineth, not onely to prouide for the tranquillitie and welthe, of their subiectes, in temporall  
and



The nyynth article  
and worldly thynges, to the conserua-  
tion of theyr bodies, but also to forsee,  
that within theyr dominions suche mi-  
nysters be ordeyned and appoynted in  
their churches, as can and wyll truely  
and purely set out the true doctrine of  
Christe, and teache the same, and to see  
the commandementes of god well ob-  
serued and kepte, to the welth and sal-  
uation of their soules.

The tenth article.

**T**he communion of sayntes  
The forgiuenes of synnes.

**I**N THIS article be taught two spe-  
ciall fruites and benefittes, whiche  
all men called of god, and obeyinge  
to the same callinge, in their wyll and  
workes, do obteyn by goddis grace, in  
the sayd catholyke churche, which be-  
nefites be, the communion of sayntes,  
and forgyuenes of synnes.

And here is to be noted, that al-  
though this worde Saintes, in oure en-  
glishe tongue signifieth properly them,  
that be departed this lyfe, and be esta-  
blished in glory with Christe: Yet the  
same

**The tenth article.**

same worde **Sapntes**, wherby in this article we expresse the latine worde **Sanctorum**, is here extended, to signify not onely these before mencioned, but also al suche, as be called into this holy assemble and churche, and be sanctified in our sauour **Iesu Christe**.

**And as touchynge the Communion** that is to say, the mutuall participation of these **saintes**, ye must vnderstand, that lyke as all the partes and members whiche be lyuyng in the naturall body of a man, do naturally communicate and mynister eche to other the vse, comoditie, and benefite of all their forces, nutrimentes, and perfections: In so muche that it lyeth not in the power of any man to say, that the meate, whiche he putteth into his owne mouth, shall nourishe one particular membre of his body, and not an other, but that al and euery one particularly, shall receiue of the sayde nutriment, and of the vertue and benefite therof, more or lesse accordinge to the naturall disposition, portion, and place, whiche it hath within the same body): euen so, what so euer spirituall gyftes or tresure is gyuen by god, vnto any one membre of the holye

**E** churche



**The tenth article.**

churche, althoughe the same be gyuen particularly vnto one membre, and not vnto an other: Yet the fruite and merites thereof, shall by reason of theyr abiding together in the vnitie of the catholike churche, redounde vnto the common profite, edifieng, and increace of all the other membres of the same catholike churche. In so moch that there shall uede no mans auctoritie to dispece and distribute the same, or to apply it vnto this membre or that, but eche member shall be made partycypant of the sayd treasure, and shall haue and enioy the fruite and benefite of the same, in suche quantitie and mesure, as for the rate and proportion of the faythe and charitie, which he hath in the same bodye, shall be expedient and necessarye for hym to haue.

And hereby is notified and declared vnto vs, the vtilitie and profite, which all the membres of the churche doo receyue by the merites, suffrages, & prayers of the churche.

And forasmuche as the most blessed sacrament of the aultar, whetin by the mighty operation of goddis worde, is really

**The tenth article.**

really present in forme of bread, the naturall liuing body and bloud of our sauiour and redemer Iesu Christ, increaseth and worketh in them that worthily receiue it, the communion and coniunction in body and soule of them to Christe, and Christ to them, with a mutuall coniunction also in loue and charitie of eche good man in Christe to other: Therefore the said sacrament may worthily be called the Communyon of sayntes. And so the first part of this article hath ben by good deuout and lerned men expounded, to signifie the said blessed sacrament of the aultar, which we must beleue to be a teall & effectuell communion of all sainctes, that is to say, of all men, which be called by the holy calling of god, and therewith willingly and obediently do knowlege and folowe the same.

In the second part of this article, we be taught to beleue remission of sinnes, which is one of the effectes & chiefe benefittes of the moste blessed passion of Christ, head of the holy church, which is called & assembled in his name, in which the church is applyed the benefites of redemption of sinnes, by the working



The. xi. and. xii. article.  
of god in his sacramentes ministred in  
the same, as shalbe hereafter declared  
in their place.

The. xi. and. xii. article.

**T**he resurrection of the body,  
and the lyfe euerlastynge.

**A**T THE DAY of the generall  
dome or iudgement, whan Christ  
shall come (as in the seventh ar-  
ticle of this Crede is conteyned) and  
sytt to iudge bothe quykke and deade,  
almighty god shall stirre and rayse vp  
agayne, the very fleshe and bodies of  
all men, women, and chyl dren, bothe  
good and bad, christened, and heathen,  
that euer liued here in this worlde, fro  
the begynnynge of the same, and dyed  
before that day. And although the said  
fleshe and bodies were deade and bu-  
ried, yea and consumed, or by any mea-  
nes destroyed, yet god shall of his infi-  
nite power make them all at that day,  
hole and persfite agayne. And so euery  
man generally shal resume and take a-  
gayne, the very selfe same bodye and  
fleshe, whiche he had whiles he lyued  
here on earthe, and so shall ryse frome  
death

**The. xi. and. xii. article.**

**Deathe, and lyue agayne in the verpe  
selfe same bodye and soule, whyche he  
had before.**

**At whiche tyme, man beinge thus  
made perfyte in coniunction of bodye  
and soule, shall at that day, appere be-  
fore the high iudge our sauour I E S V  
C H R I S T, and there shall make an  
accompt of his workes and his dedes,  
suche as he dyd, good or euyl, whyle  
he lyued here in this world. And suche  
as haue ledde theyr lyues, in obedience  
and obseruation of goddis commande-  
mentes, and dye in true faith and cha-  
ritie, shall than be perfitely sanctified,  
purified, and delyuered from all con-  
tagion of synne, and from all corrup-  
tion and mortalitie of the fleshe, and  
shall be perpetually glorified, and re-  
ceyue bothe in body and soule together  
euerlastyng lyfe.**

**Whiche lyfe euerlastyng, though it  
passeth all mennes wyttes, to expresse  
howe pleasant and ioyful it is, nor yet  
mans capacitie, can compyse and vn-  
derstand the same, as saint Paule wit-  
nesseth, saying, That whiche the eye hath i. Cor. ii.  
not sene, nor the eare hath not heard, nor hath**



The. xi. and. xii. article.

not entred into mans harte, God hath ordeined  
ned for them that loue hym: Yet holy scrip-  
pture speaketh of it, after our capaci-  
tie and intelligence, but farre vnder  
the worthynes and excellency thereof,

**Esa. xxxv.** The prophete Isaie sayth.ouerlasting  
gladnes shall be ouer theyr heades, they shall  
haue ioy and gladnes, sorowe and wailynge

**Apoc. vii.** shall forsake them. And saynt Iohn saith:  
God that sitteth on his throne, shall  
dwell ouer them. They shall not hun-  
ger or thyrste any more, neyther sonne,  
nor heate shall hurt them, for the lambe  
that is in the myddes of the throne,  
shall feede them, and brynge theym to  
the fountaynes of the water of lyfe:  
And god shall wpe away, all weping  
and teares from theyr eyes, death shall  
endure no longer. There shall be noo  
wailynge, nor crienge, nor sorowe any  
more: Yea there is no ioy or comforte,  
that can be wysshed for, but it is there  
moste plentifully. There is true glory,  
where prayse shall be without errour  
or flatterye. There is true honoz, whi-  
che shall be gyuen to none, onles he be  
worthy. There is true peace, where no  
man shall be molested or greued, neither  
by hym selfe, nor by others. There is  
true

**The. xi. and. xii. article.**

true & pleasant felowshyp, where is the company of blessed angels, and the electe and chosen saintes of god. There is frewe and perfecte loue, that neuer shall fayle. For all the heaucnly company, is lynked and fastened togyther, by the bonde of perfect charitie: wherby also they be vnited and knitte to almyghty god euerlastingly.

**Fynally** there is the true rewarde of al godlynesse, God hym self: The sight and fruition of whom, is the ende and rewarde of all our belefe, and all our good workes, and of all those thinges, whych were pouurchased for vs by **CHRISTE**, he shall be our sacietie, our fulnesse and desyre, he shall be our lyfe, our helth, our glorie, our honoure our peace, our euerlastynge reste and ioye: He is the ende of all our desyres, whom we shall se contynually, whom we shall loue moste feruently, whome we shall prayse and magnifie, world withoute ende.

+

**¶** **¶** **¶**

**The**



## The sacrament of Baptisme,



**A**S TO VCHYNGE  
the holy sacrament of  
Baptisme, it is to be  
noted: fyrst, that this  
sacrament was insty-  
tuted and ordeyned,  
by our sauour IESV

**CHRISTE**, in the newe testament, as it  
dothe appere by Christis owne wordes  
vnto his apostles, where he saithe: Go  
ye abrode throughtoute all the worlde, and  
preache the gospel vnto al people, and baptise  
them in the name of the Father, of the sonne,  
and of the holy goste.

Math.  
xxviii.

**F**urthermoze that the effecte and  
vertue of this sacrament, is forgyue-  
nes of sinne, and grace of the holy gost,  
as is manifestly declared in the second  
chapiter of the actes of the apostles,  
where it is said: Do penance and be baptis-  
sed every one of you, and ye shal haue forgyue-  
nes of sinne, and shal receiue the gift of the ho-  
ly goste. Whiche effect of grace and for-  
gyuenes of sinne, this sacramēt hath by  
vertue and force of the workyng of al-  
myghty god, accordyng to his promyse  
annered & conioyned vnto this sacra-  
ment, as is manifestly declared by the  
worde

## of Baptisme.

Woꝛde of Chꝛist, saying: who so ener be-  
leuetþ, and is baptised, shal be saued. Which  
saying of our sauour Chꝛist is to be vn-  
derstande of all suche persons, whiche  
dye in the grace conferred and giuen to  
them in baptisme, and doo not synally  
fall from the same by synne.

Marc.xvi.

Howeouer bicause al men be borne  
synners, throughe the transgression of  
our father Adam, in whom (as the apo-  
stle saith) All haue synned, and can not be  
saued, without remyssion of their synne, which  
is gyuen in baptisme, by the woꝛkynge of the  
holy gost. Therefore the sacrament of ba-  
ptisme is necessary for the attayning of  
saluation and euerlastynge lyfe, accor-  
ding to the woꝛdes of Chꝛiste, saying:  
No man can enter into the kyngdome of god,  
except he be borne again of water and the holy  
goste. For whiche causes also it is of-  
fered, and pertaineth to all men, not on-  
ly suche as haue the vse of reasone, in  
whom the same duely receiued, taketh  
away and purgeth all kinde of synnes,  
bothe originall and actual, committed  
and doone before they be baptised: but  
also it apperteyneth and is offered vnto  
infantes, whiche because they be  
borne in originall synne, haue nede and  
ought

Rom.v.

Ioan.iii.



### The sacrament

sought to be christened: Whereby they beynge offered in the faith of the church, receyue forgiveness of their synne, and such grace of the holye gooste, that yf they dye in the state of theyr infancy, they shal thereby vndoubtedly be saued.

And here we muste knowe, that as touchynge originall synne in infantes, lyke as they take of theyr parentes, their originall and naturall qualities: euen so they receiue frome them originall synne, by which they are made the chyldren of the yre of god, and by the same haue a naturall inclination to synne, by lustes and desires, whiche in further age and tyme, sensibly moue and styre them to wyckednes. For althoughe the parentes be neuer so clene purged, and pardoned of their originall synne by baptisme, and grace gyuen in the same, yet neuerthelesse the chyldren of theym begotten, be conceiued and borne in originall sinne. Example we maye take of corne, whiche thoughe it be neuer soo clene winowed and purged frome the chaffe, yet yf it be caste in to the grounde and sowne, the newe, whiche springeth of it, is full of chaffe againe,

### of Baptisme.

again, vntill it be also wynnowed and  
clensed: So likewyse the chylidren of  
christen men be full of the chaffe and  
corruption of originall synne, vntyll  
that by baptisme, they be washed clen-  
sed and purged from the same, as their  
parentes were.

And where as we haue before shew-  
wed, that originall synne is remitted  
and taken awaye. by baptisme, bothe  
in infantes and all other, whiche ha-  
uinge the vse of reason, duely receyue  
the same: Yet further we thinke good,  
to note a special vertue and efficacy of  
this sacrament of baptisme, Whiche  
is: That all be it, there remaine in vs  
that be christened, a certayne infirmi-  
tie or inclination of synne, called Con-  
cupiscence, whiche by lustes and desires  
moueth vs many tymes to synne and  
wyckednes. yet almighty god of his  
great mercede and goodnes, hath gyuen  
vs suche grace in this his holpe sacra-  
ment of baptisme, that suche carnall  
and fleshy lustes & desyres, shal or can  
in no wyse hurte vs, yf we do not con-  
sent vnto them. And by the same grace  
also conferred vnto vs in baptisme, we  
be made more strong and able, to resyst  
and



**The sacrament**  
and withstand the said concupiscences  
and carnall desyres, than is an other  
man, whiche neuer was christened.

**F**arthermoze for as moche as in  
these dayes, certayne heresies haue ri-  
sen and spronge vp, against the christe-  
ning of infantes, It is to be noted, that  
(as the holy doctours of the churche  
do testifie) the vniuersal consent of the  
churches in al places, and of al times,  
vsyng and frequentlyng the christening  
of infantes, is a sufficient witnes and  
profe, that this custome of the churche  
in baptisinge of infantes, was vled by  
Christis apostles theym selves, and by  
them gyuen vnto the church, and in the  
same hath ben always continued euen  
vnto these daies. And this custome and  
perpetuall vsage of the churche, euen  
frome the beginning, is agreable with  
the saying of saint Paule: Christ loved  
his churche, and hath gyuen hym selfe to the  
death for his churches sake, to sanctifye her  
and make her holy in clesning her by the foun-  
tain of water in his worde &c. So that no  
man is, nor can be of this churche, but  
he whiche is clesned by the sacrament  
of baptisme: Lyke as the texte before  
alledged, sheweth, where Christ saith:  
who

Eph. v.

### of Baptisme.

Ioan.iii.

Who so ener is not bozne agayn of water and the holy gost, shal not entre into the kyngdom of heauen. Wherfore seinge that out of the churche, neyther infantes, nor no mā elles can be saued, they must nedes be christened and censed by baptisme, and soo incorporated into the churche. And as the infancie of the children of the Hebrewes, in the olde testament dyd not let, but that they were made participant of the grace & benefite giuen in circumcision: Euen so in the new testament, the infancy of children dothe not let, but that they may and ought to be baptised, and so receyue the graces and vertues of the same.

In this parte also it is to be noted, that chyldren or men ones baptised, ought neuer to be baptised againe. And all good christen men ought and muste repute and take all the Anabaptistes and the Delagians opinions, which be contrary to the premisles, & every other mans opinion, agreable vnto the sayde Anabaptistes, or the Delagians in that behalfe, for detestable heresies, and vnto be condemned.

Moreouer forbycause, as wel this  
sacra-



### The sacrament

sacrament of baptisme, as all other sacramentes instituted by Christ, haue al their vertue, efficacy, and strength by the worde of god, whiche by his holpe spirite, worketh al the graces and vertues, which be giuen by the sacramentes, to all those that worthily receyue the same: We must vnderstand & know that although he which doth minister the sacrament, be of a synful and euill conuersation, yet the vertue and effecte of the sacrament, is therby nothing diminished or hurted, nether in infantes, nor yet in them, whiche beinge indued with the vse of reason, come therunto, truly contrite and penitent of all there synnes done before, beleuinge and confessing al the articles of the Crede, and hauinge a sure faythe and truste in the promises of god, of remission of there synnes, and purposing euer after to liue a christen lyfe.

synally this sacramente of baptisme, maye well be called a couenant betwene god and vs, wherby god testifieth, that he for his son Christes sake, iustificth vs, that is to saye, forgiveth vs our synnes, and indueth vs with his holy spirite, & giueth vs suche graces,  
that

## of Baptisme.

that therby, we be made able to walke  
in the workes of iustice ordeyned by  
god, to be exercised of vs in this present  
life, to the glory and praise of god: And  
so perseuering, to enioy the fruit of the  
lyfe euerlastinge. And we againe vpon  
our parte, ought most diligently to re-  
membre and kepe the promise, that we  
in baptisme haue made to almighty  
god, that is, to beleue only in him, only  
to serue and obey hym, to forsake all  
synne, and the workes of Satan, to  
mortifie our affections of the fleshe,  
and to lyue after the spirite in a newe  
lyfe. Of whiche promyse and couenant  
by vs made to god, saint Paul putterh  
vs in remembrance, sayinge: Knowe ye  
not that all we, whiche are baptised in Iesu  
Christ, are baptised to dye with him, for we be  
buried with him, by baptisme to dye, that likes  
wyse as Christ was raysed vp from death by  
the glory of his father: even so we shuld walke  
in a new life: By the which wordes saint  
Paul giuerh vs to vnderstande, that al  
we, whiche be baptised in Christ, that  
is to saye, whiche be baptised are in-  
corporated into the mysticall bodye of  
Christ, haue professed & bounde our selfe  
in baptisme, to dye from syn, & utterly  
to

Rom. vi.



The sacrament  
to abstepne from the corruption of one  
old synfull lyfe, and to walke and pro-  
cede in a newe life of grace, and the spi-  
rite, in to the whyche we are called by  
the worde of god, and by faith and due  
receyuing of this holy sacrament, are  
brought and sette into the same.

### **C**The sacrament of penance.

**F**OR THE clere vnderstandynge  
of this sacrament, it is to be consi-  
dered, what penance is, and also  
what is the sacrament of penance.

Penance is an inwarde sorow and  
griefe of the hart, for the synes by vs  
done and comitted, and an hatred and  
detestation of the same, with an earnest  
desyre, to be purged from them, and to  
recouer agayn the grace and fauour of  
god, by such meanes and remedies, as  
god hath appointed for the obteyninge  
therof, with a stedfast purpose & mynd,  
neuer to offende agayne. For he that  
saith, that he is sorre for his offences  
committed against the high maiesty of  
god, and yet styll continueth or inten-  
deth to continue in the same, is noo pe-  
nitēt person, but a dissembler or rather  
a de-

### of Penance.

a decider of penance. And thus is penance commonly taken in the scripture, as well in the newe as in the olde testament. And this penance is a thyng so necessary for mā's saluation, that without it, no man that offendeth god, can be saued, or attayne euerlastyng lyfe.

The sacrament of penance is properly the absolution, pronounced by the priest, vpon such as be penitēt for their synnes, and so do knowlege and shewe them selues to be. To the obteyning of the whiche absolution or sacrament of penance, be requyred contrition, confession, and satisfaction, as ways and meanes expedient and necessary to obteyne the sayd absolution. In all whiche wayes and meanes, fayth is necessarily requyred, as the grounde and foundation of all thynges, that are to be done, for to attayne the benefite of the sacrament of penance. For who can haue true penance, with hope to attayne any grace of remission of synne thereby, onles he beleue stedfastly, that god is, and that in the newe testament, by the meane of our sauour Iesu Christ, and by the force of his passion, there is promise made to his church, to graunt re-

¶

mission



### The sacrament

remission of synnes, by his ministers, to  
suche as falling from the grace recey-  
ued in baptisme, do at his calling turne  
vnto hym by penance? And like as they  
whiche were not baptised, being infan-  
tes, whan they come to the yeres of di-  
cretion, and desire baptisme, be taught  
first to beleue in god, and to renounce  
the deuill and his workes, vpon which  
grounde of faith, they desire baptisme,  
as a necessary sacrament for remission  
of syn: So euery man before he entreteth  
into the waies of fruitful penance, must  
haue for a ground and foundation, su-  
che a belefe, as wherby he hopeth & lo-  
keth by the sacrament of penance, to at-  
teyne remission of all his synnes, whet  
vnto we do come (as is aforesaide) by  
contrition, confession, and satisfaction.

**Contrition** is an inwarde sorowe  
and grieve for sinne, whiche euery true  
penitent, called by goddis grace, hath  
by knowlege of the worde of god, wher  
vpon, remembring his owne synfull &  
vicious lyuing, wherby he hath prouo-  
ked the high indignation and wrath of  
god: and on the other side, considering  
the dygnitie and puritie of that state,  
wherevnto he was called in baptisme,  
and

of Penitence.

and his promyse made there to god, the manyfolde benefites also dayly receyued of god: Hereupon the sayd penitēt, moued and stirred with the greate loue and goodnes of god, shewed before towarde hym on the one partte, and his owne ingratitude or unkyndnes towardes god on the other partte, conceiueth an earnest sorowe, for that he hath relinquished so louing a lorde, & an hateful displeasure, that he hath folowed synne, and thereby so greuously offended god, of whom he was before called, to be in the state of a sonne, and inheritor with our sauour Iesu Christe.

And thus being moued and troubled in spirite, and lamentynge the miserable state, whiche he is now in, by his owne default, is pricked and styrted in his hart, accordyng to the teachyng of his mother, holy churche, to repayre to suche a mynister, as god hath ordeined to pronounce the sentence of remission of synne. And knowyng hym to occupy that place, as deputid of god, doth prostrate hym selfe to god, & there humbly procedeth to cōfession, wherein he callis to his remembrance his sinfull life past, doth knowledg to the prieste, all suche

¶ ii      synnes



### The sacrament

Luc. xv.

Luc. xii.

sinnes, in whiche his conscience telleth hym, that he hath greuously offended the goodnes of god almyghty, and the same before þe priest goddis minyster, he declarith and vtterith with his mouth, and so blameth, accuseth, and condemneth hym selfe for an vnkynnd prodigall sonne, to almighty god his father, for a naughty seruant, that knew by light of grace, the cōmandement of his lord Iesu Christe, and did it not, was indued with many gyftes of the holy gost, and exercysed theym not. And so detestynge and abhorrynge synne, and desyrous to be raysed from that estate, confesseth in humility, the cause of sinne to haue ben of him selfe, by yelding to the concupiscence of the fleshe, the worlde, and the deuyll. Wherefore he is glad to submyt him selfe to such discipline and ways of reformation, as the priest hearinge his synnes and offences, shall by his discretion and wisdom, according to the worde of god, thinke conuenient. Which humble submyssion, to the gostly father, with consent and agreement to receiue the sayd discipline, is a part of satisfaction, whych is the thyrde waye or meane to the sacrament of penance,

of Penance.

enance, as is befoze rehearsed.

**A**ND this satisfaction declareth a desire to please and content god his father, for the unkindnes towardes him, in falling fro the estate of grace, wher in he was called to be his sonne, and in heritour of heauen, vnto the myserable condition of synne, whereby he hath made him selfe mooste vyle bondeman vnto the deuyll.

**B**UT here ye must vnderstande, that the satisfaction (which is here spoken of) is not so to be taken, as though the penitent synner could worthily merite or deserue remyssyon of synnes, by any payne or punishment to be by him suffered, or to make to god any iuste or full recompence, equiualent to the syn that he hath comitted against him, and so to satisfie, whiche he can neuer doo. For that satisfaction hath only our sauioz Christe wrought, in his glorious passion. But to satisfie (as here is mente by satisfaction) is to please god with an humble lowly hart, redy to bringe forth the frutes of penance, and to bringe them forth in dede, as in almes, praier, and fastyng, with all such meanes as may serue for the cutting away



**The sacrament**  
of the occasyon of synne, as the miny-  
ster shall thinke good, accordyng to the  
word of god, and with suche wepyng,  
lamentyng, and wayling, as do burst  
out of the hart, with a full purpose, to  
leade a newe life, and therewith to for-  
giue all men their trespases, to restore  
to all men, that he hath vniustly taken  
or reterued from them, to recompence  
al hurttes and iniuries done by him, ac-  
cordyng to his abilitie and power, and  
as he may, not only to wyl, but also to  
do thus to his neighbour in dede, wher  
in the neighbour ought to be satisfied.

**And** hereby appereth, how god este-  
meth satisfaction, bothe to hym selfe,  
and to the neighbour, after the wil and  
power, and not after the equiuallence of  
that whiche is done. For to god, no mā  
can so satisfye for synne. And Christe  
therfore hath satisfied for all, by ver-  
tue whereof, our satisfaction is accep-  
ted and allowed of god, who of his in-  
finite goodnes, and for Christis sake, is  
satisfyed, that is to say, pleased with  
that lyttell we do.

**Wherupon** after this contrition  
had in hart, cōfessiō made with mouth,  
and

### of Penance.

and satisfaction shewed and promised, the penitent maye desire to here of the mynyster, the comfortable wordes of remission of synnes. And the mynyster therupon, according to Christis gospel, pronounce the sentence of absolution, vnto the whiche absolution, the penitent must gyue credence, & beleue with a perfite faith, that his synnes be now forgiven frely, by the merites of Christis passion, to the whiche forgivenesse he hath recourse by the sacramente of penance, as he had at the fyrste entyre vnto Christis relygion by the sacramēt of Baptisme.

It is also to be noted, that cōfession to the prieste, is in the churche profitably cōmaunded to be vled and frequented, for many other good causes, & specially for this cause, that they whiche by custome be drowned in synne, and se not the abomination & filthynes thereof, ne remembre the goodnes of god, & wāt therfore cōtrition, may by a good gostly father, be stirred and moued, to detest and lament their sinne, by declaring vnto them the word of god in such scriptures, as serue for that pouurpose, in suche wyse, that not only contrition  
shall



### The sacrament

shall arys in the harte to the pleasure of god, but also satisfactiō ensue, wher with goddis mercyfull goodnesse shall be contented. Soo that the wordes of absolution may be effectually pronouced to the penitent, of the remission of his synnes.

Finally it is to be remembred, that not withstanding this way before described, is the ordinary meane, for penitent synners, to obteyne remission of synnes, and to be recōiled to the fauor of god, yet in case there lack a minister, to pronouce the wordis of absolution, or in tyme of necessitie, whan a synner hath not sufficient leysure or oportunitie to do the workes of penance before declared, if he truly repent him of his synful lyfe, and with all his hart, purpose through goddis grace, to chaunge and amend the same, he shall vndoubtedly haue pardon & forgiuenes of all his mysdoinges. For as sayncte Cyprian sayth: Euen in the houre of deth, whā the soule is ready to departe out of the body, the great mercyfull goodnes of god dispiseth not penance: In so moch that thā, neither the greatnes of sinne, nor the shortnes of tyme, nor yet the  
error

### of Penance.

enormitie of lyfe excludeth fro the mercy of god, if there be true contritiō & an vnfaigned change of the hart, fro sinful cōuersation. The thefe that hanged vpon the crosse, asked mercy w a cōtrite hart, & forthwith was made a citezen of Paradise, and where as he deserued condemnation and punishment, this contrite harte, changed his paine into martyrdom, and his bloude into baptism. Yet notwithstandinge, no man ought vpon hope of goddes mercy, styl to continue in synfull lyuinge. Lyke as no man wolde be sicke in his body, vpon hope to recouer helth. For such as wyl not forsake their wyckednes, and yet thynke that god wyl forgiue them, be oftentimes so p̄uented with the iuste plague of god, that neyther they haue time to conuert, nor grace to receiue the benefite of forgiuenesse. Therefore scripture saith: Slacke not to conuert and tourne to god. And linger not from day to day. For his angre wil come sodainly, and in the time of vengeance, he wil destroy the. Wherfore imbracyng the mercy of god, on the one syde, and fearing the iustice of god, on the other side: Let vs at no tyme, neyther despaire of



The sacrament  
forgyuenes of our synnes, nor yet pre-  
sumptuously remayne styll in our syn-  
nes, knowynge that the iustice of god,  
wyl straightly cracte and require the  
debtes of all men, which be not pardo-  
ned through his clemency and mercy.

### The sacrament of the Aultare.

Rom.x.

**T**HE sacramēt of the aultare was  
institute by our sauour Chziste,  
the nyghte afore he suffered his  
passiō, where he sitting at supper with  
his apostels, after he had eaten of the  
paschall lambe, according to the ordy-  
nance of the lawe of Moyses, and wil-  
ling al suche sacrifices, and sacramen-  
tes of the olde testamente to ceasse, and  
declarynge that they were but shado-  
wes and signes, to signifie hym, who  
(as saint Paule sayth) is thende and  
perfection of the lawe. dyd than insti-  
tute and ordeyne, this moost highe and  
principall sacrament of the newe testa-  
ment. Wherin is verely exprested, and  
presented the mooste excedyng & inexpli-  
cable loue of our sauour Iesu Chziste,  
towards vs, his churche, with whom  
it hath pleased him to leue for our nou-  
rishment,

of the Aultare

richment, strength, and comfort. so precious & gloriouse a sacrament. Whiche amonge all the sacramentes, is of incomparable dignitie and vertue, for as moche as in the other sacramentes, the outwarde kinde of the thing, which is vsed in them, remaineth stil in the own nature and substance, vnchanged: But in this mooste hyghe sacrament of the aultare, the creatures, which be taken to the vse therof, as bread and wine, do not remaine stil in their own substance, but by the vertue of Christis worde in the consecration, be chaunged and turned, to the very substance of the bodye and bloude of our sauour Iesu Christ. Soo that althoughe there appere the fourme of breade & wine, after the consecration, as did before, and to the outward senses nothing semeth to be changed, yet muste we, forsakyng & renouncing the perswasid of our senses in this behalfe, giue our assent onely to fayth, & to the plaine worde of Christ, whiche affirmeth that substance there offered, exhibited and receyued, to be the very precious body and blud of our lord, as it is plainely written by the Euangelistes, & also by saint Paule. Where they  
entrea-



### The sacrament

Mat. xxvi.  
Mar. xiiii.  
Luc. xxii.  
1. Cor. xi.

entreating of the institution of this sacrament, shewe how our sauiour Christ sytting at his last supper with his apostles, toke bread & blessed it, & brake it, & gaue it to his disciples, & saide: Take ye & eate, This is my body: And also whan he gaue the cup, he said: This is my bloud of the newe testament, whiche shal be shed for many, for the remission of synnes.

By these wordes it is playne and euident, to all them, which with meke, humble, and syncere hart, wyll beleue Christes wordes, and be obedient vnto fayth, that in the sacrament, the thinges that be therein, be the very bodye & bloudde of Christe, in very substance. Which thing, who so euer wil deny, he denieth the very open and plaine wordes of Christe, whych can not be but true: for he is truth it selfe, and can not lie. Wherefore in this most high mystery no man ought to reason ouer farre, nor go about to compasse the will & worke of god, by his weake sense and ymagination: But we muste without further serching, giue firme assent & credence, vnto Christis almighty worde, by the whych the heauen and earth were made, and not trouble our wittes, in labourynge

**of the Aultare**

ringe to comprehend the power and might of god, but rather (stedfastly gyving faith to his word) apply our holl will and affection, to attayne the fruit and profyte of this mooste holy sacrament, towarde our saluation, accordyng to the intent of Chrystes institution: Who, of his inestimable mercy and love towarde vs, wyllinge that we shulde haue perfitt hope, strength, comfort and ioy in him, and that we shulde haue continuall remembrance, of his mooste dere charitie, shewed towarde vs, in his deathe and passion, dyd institute this sacrament, as a permanent memorial of his mercye, and the wonderful worke of our redemption, and a perpetuall fode and nourishment for our spiritual sustentation, in this dangerous passage & trauaile of this wretched lyfe. It is therfore necessary, that in the vsyng, receiuing, and beholding of this sacramente, we haue hartly remembrance of our mooste louyng & dere sauour Iesu Chryst, that is to say, that we thyncke effectuously of his mooste bitter passion, which he being the lord of glory, suffered for vs. And to be wail our synnes, which were cause of the said  
deathe



### The sacrament

death and passion, callinge mekely for grace & the mercy of god, which moſte abundantly is obtained, by the vertue & merite of the ſame paſſion. And thinking that our lord, whiche gaue hym ſelfe in that maner for vs, wyl not forſake vs, or caſte vs awaye, but forgyue vs, yf we truly repent, & wyl amende, and become faithfull ſeruantes to him, whiche ſo derely hath bought vs, and paid for vs, nether golde ne yet ſyluer, as ſaint Peter ſaith. But his owne precious bloude. Wherefore, ſeing we be ſo bought, we muſt knowe, that we be not our owne. that is to ſaye, We may not be at the libertye and wyldenes of our owne fleſhe, nor we may not be ſeruantes to the worlde, nor the deuill: but we muſt be ſeruantes to our lord, and maſter Jeſu Chriſte, in all obedience vnto rightwiſenes, & godlynes, according to his wil and commandementes.

Wherefore when ſo euer we ſhall receyue or vſe this holye ſacramente, we muſt take hede, and haue reuerence to the maiesty therof, & beware that we come not unworthely therunto. For as ſaint Paule ſaith: He that eateth of  
i. Cor. xi. that heauenly fode, or drynketh of the  
cuppe

of the Aultare

ruppe of our lord vntworthely, that is  
to saye, without due reuerence, faith,  
repentance, charitie, & the feare of god,  
he eateth and drinketh his owne dam-  
natiō, bicause he putteth no difference,  
betwene the body of our lord and other  
meates. And further trulpe, sense chri-  
sten men oughte to haue remembrance  
of god, when so euer they go to theyr  
bodely meate or drinke, and receyue it  
not withoute thanckes gyuinge vnto  
god (as saint Paule saith) whether ye  
eate or drinke, or what so euer ye do, do it in  
the name of our lord Iesu Chryste: Howe  
moch more ought al christen men (whā  
they come to be fed at the table of our  
lord, and to receiue this blessed and glo-  
rious sacramente) to haue speciall and  
entier deuotion, with most thanckefull  
remembrance to god, for his goodnes,  
declared towarde vs, in the benefit of  
our redemptiō: And therefore amonges  
other names, this sacrament is called  
Eucharistia, that is to say, the sacramēt  
of thanckes & blessing. For as moch, as  
it setteth before vs, and dothe exhibite  
vnto vs, the verpe pryce of our redem-  
ption, and saluation, which is the body  
of our lord, that suffered & died for vs.

i. Cor. x.

Further



## The sacrament

**F**arthermoze here is to be noted, as touching the receiuing of this sacrament, that althoughe our sauour Iesus Christ, at the first institutio therof, in his supper, dyd ministrate it vnto his disciples than present, vnder both the kindes of bread and wine: yet that fasscion and maner of ministringe is not so necessarpe to the receyuer, excepte it be to the prieste whan he consecraterh, that withoute the due obseruation of that waye, man might not receiue that blessed sacramente, to his saluation. For the benefite or hurt that cometh to a christen man, by receyuing of this sacrament, standeth not in the fasscion or maner of receyuinge of it, vnder one or bothe kindes, but in the worthy or unworthy receyuinge of the same. For he that receiueth this sacrament worthily, vnder the one kynde, as vnder the fountaine of breade onely, receyueth the hole body and bloud of Christe, and as many and great benefites of Christ, as he that receiueth it in both kindes. And therefore yf any man shuld teache, that the lay people (which by the ordinance and auncient custome of the catholike church, haue vsed to receyue this holy  
sacra

of the Aultare.

sacrament in fourme of bread only) be  
seduced, and so cause theym to thinke,  
that the hole body and bloud of Christ  
were not comprehended in that onely  
forme of breade, as well as in both the  
kyndes, this doctrine ought vtterly to  
be refused & abiected, as a pestiferous  
and a diuelythe schole. For surely scri-  
pture teacheth the contraye. And also  
naturall reason, althoughe it can not  
comprehennde the hole mysterie of this  
sacramente, yet herein it teacheth vs  
agreably with scripture, that the lyue-  
ly body can not be without bloud, and  
so men ought to be led from that fonde  
opinion (yf any suche be) bothe by that  
saythe & credite they owe to scripture,  
and in this point also by naturall rea-  
son. Wherfore christen men oughe not  
to grudge at this fourme and maner of  
recepyng of this sacrament vnder one  
kynde, vled and allowed by the catho-  
like church, both to auoide that errour  
afore reherfed, and also for many other  
weighty considerations, concernynge  
bothe the honor of the sacrament, and  
the libertie and commoditie of the hole  
church. And not only lay men, but also  
prieestes (sauiug whan they consecrate)

B

vse



### The sacrament

use to receyue this sacramente none otherwise. Lette christen men therfore, humbly apply them selfe, to put all erroneous fantasies (yf any suche arise) cleane out of their hartes, and satisfy them selues with this, that whan they receyue this sacramente worthilye, though it be but in oone kynde, they lose no part of the profite and benefite, promised by vertue of the sayde sacramente.

Wherfore consideringe (as is afore rehersed) the dignity and excellency of this sacrament, we ought with al humbles of harte and deuotion, to prepare our selues, that we (vsyng accordinglye the same) may be partakers of suche fruite and grace, as vndoubtedly is offered and gyuen to all suche, as in due maner receyue this sacramente. For they that so do, be made one with Christe, and dwelle in hym, and he in them, as he saith in the .vi. chapter of saint Iohns gospel, where he speaketh also of this sacrament. This is the bread whiche descended frome heauen, that who so ever eateth thereof shalde not dye, I am the true breade, whiche haue descended frome heauen, yf any shall eate of this breade, he  
shall

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shall lyue euerslastingly. And than he de-  
claring him selfe, what he meaneth by  
the breade, saythe, as incontinently fo-  
loweth: And the bread, whiche I shall giue,  
is my fleshe, whiche I shall giue for the lyfe  
of the worlde. Whiche wordes be mooste  
comfortable, for the perfitte confirma-  
tion and establisshement of our faith in  
this sacrament: For as moche as they  
bothe certifie vs, that his very fleshe,  
bloud and body, is that meate, whiche  
we receiue in the sacramente, and that  
also it preserueth from death, and con-  
ferreth lyfe to all, which duely receiue  
it. For seinge it is the very body of our  
sauiour Christe, whiche is vnited and  
knytte to his godhead in one persone,  
and by reason therof, hath the very ver-  
tue and substance of lyfe in it, it muste  
nedes consequently, by the mooste holy  
and blessed participation of the same,  
gyue and communicate life also to them,  
that worthily receiue it: And it indueth  
them with grace, strength, and vertue,  
against all temptation, sinne, & deathe,  
and doth moch ease, and relieue all the  
troubles diseases & infirmities of their  
soule. For seinge the womā which was  
B.ii. diseased

Mat. ix.



### The sacrament

diseased with the fluxe of bloud (as it is written in the gospell) was healed, by touching the hemme of the garment of Christe. through the vertue whiche came from him: How moche more shal they fynde remedy of the sycknes and malady of theit soule, which with due reuerence and faith, receyue and eate the blessed bodye of Christe, and soo be made lyuely temples of him, dwelling in theym, yea, made as one fleshe & body with hym: For this heuently meate is not touned into our substaunce, as other corporall meate is, but by the godly operation therof, we be touned towarde the nature of it, that is to say, of earthly, corruptible, and sinful, we be made heaueonly, spirituall, and strong against synne, & all wyckednes. And further it is to be remembred, that as in the receiuinge of this sacrament, we haue moste entier communion with Christ: so be we also ioined by the same, in moste perfytte vnitie with his churche, and all the membres therof. And for that cause amonges other, this sacrament was instituted of our sauour Christ, in the fourme of bread, to signifie the vnitie, con corde, and charitie, that

of the Aultare.

that is betwene Christe our heade, and his mystical body the church, and every parte and member therof one with another. For as breade is made of many graines or cornes, whiche all make but one loofe: so shuld all true christen people beynge many in number. yet be all one in faithe & charitie, as saint Paule i. Cor.x. saythe. we be one Bzeadde and one Bodye, all that be partakers of one Bzeade, that is of this blessed sacrament.

**F**inally it is to be noted, that although Christe at the fyrste institution of this sacramente, dyd consecrate and giue it to his disciples, at supper, after they hadde eaten the paschall lambe, partly to declare that the sacramentes and sacrifices of the olde lawe, shulde frome thensforthe cease and take an ende, and partely, that by this sacramente, beynge the laste thinge that he nerte before his deathe, lefte vnto his disciples, the remembrance of hym shuld be the more depely & effectuously imprinted in the hartes of theym, and of all other, that after shulde receaue the same: yet (as saint Augustine saithe) it was thought good to the apostles, and the vniuersall church, beynge mo-



The sacrament  
ued with the holy gooste, for the more  
honour of so highe a sacramente, and  
for the more reuerence and deuoute re-  
ceyving therof, that it shulde alwayes  
be receyued of christen people, whan  
they be fasting, and before they receiue  
any bodily sustenance, excepte it be in  
case of syckenes or necessitie.

Wherfore consideringe the mooste  
excellent grace, efficacy, and vertue of  
this sacramente, it were greatly to be  
wished and prayed for, that al christen  
people, had suche deuotion therunto,  
that they wolde gladdely dispose and  
prepare them selues, to the more often  
worthy receyvinge of the same. But  
seyng that in these last days, Charitie  
is wared cold, and sinne doth abounde  
(as Christe saith in the gospell that it  
shulde) yet yf christen men wyll auoide  
the greate indignation of god, it shall  
be good for theym, whan so euer they  
receyue this sacramente theym selues,  
or be presente, where it is ministred or  
vled, as specially in the time of masse,  
to behaue thē selfe reuerētly, in pure de-  
uotion & prayer, & not to talke or walk  
vp and downe, or to offende their bre-  
thern, by any cypill example of vne-  
uerence

Mat. xxiii

### of the Aultare.

nerence to the sayd sacrament: excepte they wyll declare theym selfe to haue smal regarde to our sauour **CHRIST**, there bodily presente, of whiche vntreuerence and contempt maye ensue, not onely spirituall punishmentes of god, by withdrauynge his grace from such vngodly persons, but also bodily and open scourge, as saint Paule sheweth to the Corinthians, That for the vnworthy entreatinge and vsynge of this sacramente, many amonges theym were weake, sycke, and dyed.

i. Cor.xi.

### The sacrament of matrimony.

**A**S TO VCHYNG the sacrament of matrimonye, and the institution therof, you shall vnderstande, that almighty god at the fyrste creation of man, considering of his insynpte goodnesse and wysedome, howe necessary it was, to couple & conioyne man & woman together in mariage, as wel for their mutual aide and comfort, and for the preservation & continuance of mankinde in laufull succession, as also that the same generatiō might after the fall of mā, be exercised perpetually,

B.iii.

vnto



The sacrament

unto the worldes end . withoute synne  
& offence towardes god , dyd conioyne  
Adam and Eue together in mariage.  
And than instituted matrimonye , and  
consecrated and blessed it by his holye  
worde , as appereth in the booke of Ge-  
nesis . where is also described the ver-  
tue and efficacye of the same . by these

Gen. ii. wordes folowynge: Nowe this bone is  
of my bones , and this fleshe is of my fleshe,  
and therfore the man shall leaue his father  
and mother , and adhere and cleaue vnto his  
wyfe , and they shall be two in one fleshe and  
in one bodye . By whiche wordes , it is  
mente , that by the vertue and effica-  
cye of matrimonye . ryghtefully and  
by the auctorytie of God contracted,  
the manne and woman, whiche were  
before two bodyes , be nowe vnyted,  
and made one bodye, durynge their ly-  
ues, soo that the husbände hath no po-  
wer of his owne body, to vse the same  
as hym lyfte , and with whom him ly-  
keth, but it is his wyues, and with her  
only he maye vse the acte of matri-  
mony. Nor the wyfe hath any power  
of her owne body, to vse it as her list, or  
with whom her liketh, but her body is  
her husbādes body, & with him only,  
may

of matrimony.

may the vse the act of matrimony. And therefore, the sayde two persons so conioyned, maye not after be dyuyded, for any affectiō to father or mother, or for any earthely thyng in the worlde, but eche muste adhere and cleane to other, for as moche as they be now two persons in one fleshe and in one body,

**S**econdly howe that almyghty god, allowyng and approuing the said institution of matrimonye, sanctified and blessed it with his holy worde immediately after Noes floud, saying vnto Noe, and his chyldren in this wyse: Increase and be ye multiplied, and replenisse the earth. This institution of matrimony thus allowed by god, vnto Noe and his chyldren, althoughe it was a sufficient instructiō vnto them, and al their posteritie, howe to vse the same in all puritie and cleannesse, to goddis pleasure and his contentation: Yet god consideringe the naturall inclination of man to malyce and synne, dyd afterwards further explicate and establishe the same by his other lawes written, wherby god prohibited, that any matrimony shulde be made in the degrees folowynge, that is to say.

Gen.ix,

B v

No



## The sacrament

No man shall marry with his mother, his grandame, his greate grandame, and so vpwarde: neither may he marry with the wife of his father, his grandfather, or his great grandfather, and so vpwarde: neither any man may marry with the syster of his father, or of his mother, his grandfather, or his grandmother, and so vpward: neither may any man marry with the wyfe of hym, that is brother to his father, his mother, his graundfather, his grandmother, and so vpward. And lykewise euery woman is forbydden to marrye any man, within any degrees aboue rehearsed. It is also further forbydden, that any man shall marry with his syster, whether she be his hole syster, or his halfe syster, begotten in marriage, or out of marriage: neither may he marrye with his brothers wyfe, nor with his wyues syster. Which lawes of prohibition in marriage, althoughe they were not by expresse wordes of God, declared at the fyrste institution of matrimonye, ne also whan the same was allowed after Noes flud, yet god byd ingraue and imprinte the same lawes in the harte of man, before they were  
written

of matrimony.

written by Moyses. And for as moche  
as the naturall lyght and knowlege of  
man, was not onely by originall sinne  
obscured and blynded, but also in the  
mooste part of men, by the increase of  
synne and malyce, in long continuance  
and proces of time almost perished and  
extinct: In so moche that they coulde  
not perceyue nor iudge, what thynges  
were of their owne nature nought and  
detestable in the syghte of god, ne yet  
how farre the natural honestie and re-  
uerence, whiche we owe vnto such per-  
sones, as be nere of our kynne or alli-  
aunce vnto vs, was extended: God  
therfore wyllynge manne to rectourne  
from darkenesse, commanded his pro-  
phete Moyses, to promulgate and to  
declare by his worde vnto the people  
of Israell, the sayde lawes of prohy-  
bition of matrimonye in certayne de-  
grees of consanguinitye and affinitie,  
as is before mencyned. In the decla-  
ration of the whyche lawes of prohy-  
bytion, Moyses soo tempered his wor-  
des, that it may evidently appere ther-  
by, that not onely the Jewes, but al-  
so all other the people of the worlde,  
were as moche, and as strayghtelpe  
boun-



The sacrament  
bounden to the continuall obseruation  
of the same lawes, as they were to the  
other morall lawes of the tenne com-  
mandementes.

**Thirde**ly, that the coniunction be-  
twene man and woman in matrimony,  
doth not only signify and represent the  
perfite and indissoluble coniunction and  
union of the nature of god, with the na-  
ture of man, which was fulfilled, whā  
the seconde persone in trinitie, descen-  
dyng from his father, dyd take vppon  
hym the very fourme and substance of  
our nature, and soo these two natures  
were vniited and knyt togyther in one  
person: but also thereby is signified  
and represented the societie and consoci-  
ation in perfyte and indissoluble loue  
and charitie betweene Christe and his  
churche, that is to say, the congrega-  
tion of all christen people. And this to  
be true, saynt Paule him self affirmeth  
in the fyfte chapter of the epistle vnto  
the Ephesians. In whiche place the a-  
postle myndyng to proue and persuade,  
that al women, being married, ought to  
loue, to reuerence, to honour, to obeye,  
to be subiecte vnto theyr husbandes in  
all thinges: euen as the church is sub-  
iect

of matrimony.

teete vnto Christe: And lykewise that  
all husbandes ought and be bounde to  
loue theyr wyues, even as they loue  
their owne self and their owne bodies,  
and even as Christe loueth the churche  
his espouse: He bringeth in the fyrst in-  
stitution of matrimonye, as it was or-  
dained by god in Paradise, and alled-  
geth the wordes of god, as they be be-  
fore rehearsed: vpon which wordes the  
apostle inferreth and sayth. This con-  
iunction of man and woman together  
in mariage, whereby they are knitted,  
vnited, and made al one fleshe and one  
body, Is the sacrament, that is to say, a  
mystery and signification of that great  
and meruaylous coniunction, which is  
betwene Christe and his churche. For  
like as by vertu and efficacy of the first  
institution of matrimony, the husband  
and the wyfe be made to be but one bo-  
dy, wherof the husbände is head: Euen  
so Christ dothe knyt and vnite, conglu-  
tinate and make his churche to be one  
body with hym, wherof he is the very  
head. By the whiche wordes of saynte  
Paule, it appereth not onely what is  
the vertue and efficacy of matrimony,  
in the vnitynge and incorporatynge of  
two

Ephe.v.



### The sacrament

two bodies in one, but also that it doth signify this other coniunction, which is betwene Christ & his church. And that this coniunction betwene Christe & the church, is the very selfe thing, whiche is signified and represented by the other coniunction of man and woman in mariage. For though the saynt Paule vsed in this place, other argumentes and persuations, taken of the lawe of nature, to enduce married persones, the one to loue the other, sayinge that men naturally do loue and nourishe theyr owne bodies and their own fleche: Yet he vseth this as a reason of greate efficacy, to perswade his putpose, that is to say, that all husbandes and wyues ought so to vse theym selues the one to the other, that theyr mattimony, and all theyr workes and affections in the same, myght and shoulde corresponde, and be conformable and lyke vnto that most holy thing, which is signified and represented therby, that is to say, vnto that spirituall coniunction, whiche is betwene Christe, and his espouse the church. And that therfore especially, the man oughte and is bounde to loue his wife, and the wife to loue and obey her

of matrimony.

her husbände in all thynges, lesse by  
doinge the contrary, they shoulde make  
theyr matrimony vnylike to the thinge  
that is signified therby.

And thus was matrimony not only  
instituted by god, sanctified by his word  
and dignified by his lawes, euen from  
the begynnynge of the worlde: But al-  
so Christ him selfe dyd accept, approue,  
and allowe the same in the newe testa-  
ment, as well by his worde, as also by  
his sundry workis and dedes testifieng  
the same: In so moch that he being in-  
uited to a certain mariage, made in Ca-  
na a towne of Galilee, dyd vouchsafe,  
not only to come thither, & there to ho-  
nour the sayd mariage with his corpo-  
rall presence, and with the presence al-  
so of his blessed mother and his holye  
apostles: but there he beganne also, by  
tournynge of water into wyne, fyrste to  
worke myracles, & to manifest his glo-  
ry vnto the worlde. And afterwarde in  
one other place, whā the phariseis came  
vnto hym, & demanded, whether a man  
might lausfully be diuorced frome his  
wyfe for euery cause: Christe puttinge  
the sayd Pharisees in remembrance of  
the first institution of matrimony, sayd  
vnto

Ioan.ii.

Mat.xix.



### The sacrament

unto them: Haue you not redde, howe  
that god, whiche created all thinges in  
the beginning, dyd also forme, and cre-  
ate man and woman, and sayde these  
wordes: Therfore the man shall leaue  
his father and mother, and shall adhere  
and cleaue vnto his wife, and they shall  
be two in one fleshe & one body: Where-  
fore vnderstande you (saythe he.) that  
sith man and woman conioyned in ma-  
trimony, be by goddis ordinaunce but  
one fleshe and one body, they shuld not  
afterward be separated or diuorced one  
from the other. And vnderstand you al-  
so, that it is not lafull for any man,  
to separate and diuide those persons a-  
sunder, whyche by goddis worde and  
his wyll and power be conioyned togi-  
ther. And whan the pharisees replying  
thervnto, sayd: Why than dyd Moyses  
commaunde vs, to make a lybell of  
diuorce, and so to departe and separate  
our selues from our wyues? Christ an-  
swered them and sayd. Moyses consy-  
dering the hardenes and obstinacye of  
your hartes, dyd permit and suffre you  
so to do, howe be it I say vnto you, that  
it was not so at the beginning, that is  
to say, it is cleene contrary to the godly  
insti

of matrimony.

institution and natural order of the lawes of matrimonye, as it was instituted by god at the beginninge, that any man married shulde be diuorced frome his lafull wyfe, and be set at lybertie to mary. And therfore I say again vnto you, that who so euer dothe forsake his lafull wyfe, onles it be for adultery, committed by her, and marry an other, I say he comytteth adultery in so doing. And likewyse what woman soo euer doth forsake her lafull husband, and marryeth an other, she also comitteth adultery, & the man also that marieth her, offendeth in lyke maner.

These wordes of Christe evidently declare his sentence in the approbation of the institution of matrimony, made at the begynnyng of the worlde, and that it is Christis wyl and commandement, that the people of god shulde folowe and conforme theyr doinges vnto the lawes of matrimonye than made, and shuld obserue the same in such puritie and sanctimonie, as it was fyrste ordeined, without separatid or diuorce, and that vnder the pain of damnation.

And here also is one thing specially  
to



### The sacrament

to be notid, þ in these wordis of Christ,  
(That whiche god hath conioyned, man may  
not separate) is declared the infinite be-  
nignitie and goodnes of god towarde  
vs, in that he hath not onely conioyned  
our firste progenitours Adam and Eue  
together in marriage, wherby he gaue  
vnto vs the originall begynnyng of our  
procreation, but that he doth also euer  
syth that tyme continually assiste man  
and woman, and worketh with theym  
in this coniunction of mariage, and is  
the very authour of all matrimonies,  
whiche be laufully made betwene man  
and woman. And therfore saint Paule  
sayth: Honorabile coniugium in omnibus  
& thorus immaculatus, that is to saye:  
Matrimonye is honourable in all, and the  
bedde vndefiled.

Heb.xiii.

An other thing also is to be noted,  
that not only the acte and procreation,  
which els of it selfe were vulafull, is  
by this sacrament made laful: but al-  
so that the good bringing vp of childre,  
borne in matrimonye, is so well accep-  
ted of god, that vnto it as vnto other  
good workes, done in faythe by grace,  
is promised lyfe euerlastyng, according  
to the wordes of saint Paule, where he  
sayth:

### of matrimony.

saythe: The woman was seduced and blis i. Tim. ii. ded by the serpent, and so synned deadly, but she shall be saved by procreation and bringing forth of children, if the same do persevere and continue in faith and love towards god, and in holynes and temperance in their actes and dedes. And as this is spoken of the woman, so it is also verified in the mā, doinge his duetie likewise as is required of the woman.

Finally it is to be considered, how in matrimonye be commended specialy thre good thynges, all whiche, they that contract matrimony, ought to remember and regarde: First of all, the thyng it selfe, whiche is signified thereby, whiche as is sayde before, is the hyghe, the myghty, and incomprehensible worke of god, in the conjunction of Christe and the churche together, wroughte by hym to our singular benefitte and everlastyng salvation. And that therefore the manne and wife ought to lyue together in perfect vnytie and concord, and to loue eche other as theyr owne bodies, and to vse the same in all cleanness, puritie, and honour, even as Christe hym selfe loued his espouse the churche, and Ephe. v.



### The sacrament

i. The. iiii.

suffered all afflictions and paynes to make her glorious and voyde from all maner of spotte or wrinkle of vncleanesse. Which matter saint Paule most godly declareth in his Epistle to the Thessalonians, where he writeth in this maner. I pray you bretherne, and instantely desyre you for our lord Iesu Christis sake, that like as ye haue herd heretofore of vs, how and in what maner you shulde go forwarde, and please god, so ye do procede in the same, and that after suche sorte and maner, that you maye continually profite and encrease therein. You remembre I doubt not, what preceptes and commandementes I haue gyuen vnto you in tymes past, in the name of our lord I E S U C H R I S T: And now in lyke maner, and in his name also, I say agayn vnto you, that the wylle and commandement of god is, that you shoulde sanctifye your selves, that is to say, that you shulde absteyne from all maner of fornication, & that euery one of you shuld vse and kepe the vessel of his body, in holynes and honour, and not in desyre of carnall concupyscence, lyke as the Gentyles do, whiche knowe not God,  
and

of matrimony.

and that no mā shuld craftily compasse  
and circumuent his brother, to obteyne  
his fleshly lustes: For almyghty god  
taketh vengeance vppon all suche peo-  
ple, as do committe any of those thyn-  
ges. Knowe you also, that god hath  
not called vs to vncleannes and fylthi-  
nes of lyfe, but vnto holynesse and san-  
ctimony. And therefore I do exhort you  
all, and in the name of god, commande  
you, to eschue al fornication and adul-  
tery, all vncleannesse and carnall con-  
cupiscence, all fylthynesse and vnpure  
lyuynge in fleshely lustes of the body.  
And I saye further, that who so euer  
dispiseth and breaketh these my com-  
maundementes, dothe not despise me,  
but dispyseth god: For they be his co-  
mmaundementes, whose spirite ye haue  
receyued.

The seconde good thyng, whyche  
ought to be remembred in the sayde sa-  
crament, is the faith and mutuall pro-  
mise, made betwene the husbände & the  
wyfe, conioyned in laful matrimony,  
wherby and by the vertue of the sayde  
sacrament, the persons so lafully con-  
ioyned, be bounde eche one to kepe pro-  
myse with the other, accordyng to such



### The sacrament

trust and confidence, as eche had in the other, & exprestid by wordis in the same contract, which promyse god dyd assise and ratify, and is now party therunto: so that the breache of that promise and faythe, is nowe a hyghe and displeasent offence vnto almyghtye god, lyke as the obseruation and keppng therof, is in the syght of god, pleasant, acceptable, and meritorious, and the knotte also and bonde of matrimony, contracted betwene the sayd persons, is made therby to be indissoluble. Trough it is, that if in any mariage, it may appere, and be duely proued, that there is such insufficient impediment, by the lawes of god, or by the lawes of the realme, that the same matrimonye was at the begynnyng vnlaufull, and of none effecte: in that case, the church may and ought, to diuorce the same persons, soo vnlaufullye contracted, and declare, that such matrimony is vnlaufull, and the bonde therof, to be of no strength or efficacy, bycause it was neuer good fro the begynnyng. Not withstandynge in mariages laufully made, & accordinge to the ordinance of matrimony prescribed by god and the lawes of euery realme,

of matrimony.

alme, the bond therof can not be dissol-  
ned, during the liues of the parties, be-  
twene whom such matrimony is made

The thirde good thing to be consy-  
dered and obserued in matrimonye, is  
the chylde that commeth of marriage,  
and the good and vertuous education  
and bryngyng vp of the same. Wher-  
vnto al married men and women ought  
to haue a speciall regard, and to folow  
therin the example of Thoby, whiche  
taught his sonne from his infancye, to  
loue and dread god, and to flee and ab-  
steyne from all maner of synne for gods  
dis sake. For surely if the fathers and  
mothers be negligent in good bringing  
vp of their chyl dren in their youth, and  
suffer them to fall into folies & sinne, in  
defaut of due correction & chastisement  
of them for the same: noo doubtte they  
shall answer vnto god for it, as it ap-  
pereth by the great stroke and punish-  
ment of god, whan he dyd sodeynly  
strike Ely vnto death, bycause that he  
knowing his chyl dren to do amysse, dyd  
not punyshe them therfore.

Tob. iiii.

i. Reg. ii.  
& iiii.

AND therfore lette all parentes em-  
ploy their diligence & busy cure to edu-  
cate and instruct their chyl dren, by all

H iiii

meanes



### The sacrament

Pro. xxiii.

meanes in vertue and goodnes, & to re-  
strayne them from vices, by conuenient  
discipline and castigation, accordynge  
to the saying of the wyse man: With-  
drawe not thy iuste discipline from thy  
chylde, for if thou do so, he wyll falle  
into sundry inconueniencies, and so fy-  
nally shall be losse and vndone. Where-  
fore spare not to chastise thy child with  
the rodde, and so doyng, thou shalt de-  
lyuer his soule from hell. And concer-  
nyng the chylde's duetie towards the  
father, it shall be declared hereafter in  
the commandementes.

### The sacrament of Orders.

ii. Tim. i.

**A**S CONCERNING the sa-  
crament of Orders, it is to be vn-  
derstand, that order is a gyft or  
grace of mynistration in Christis chur-  
che, giuen of god to christen men, by the  
cōsecration & imposition of the bishops  
handes vpo them. and this sacrament  
was cōferred & giuen at the beginning  
by the apostles, as it appereth in the e-  
pistle of saint Paul to Timothe, whom  
he had ordred & cōsecrate priest: where  
he saith thus: I do exhorte the, that thou  
do

### of Orders.

do fyre by the grace of god, the which is gy-  
uen the by the imposition of my handes. And  
in an other place he dothe monishe the  
same Timothe, and put him in remem-  
brance of the rone and ministry, that  
he was called vnto in these wordes: **i. Tim. iiii.**

Do not neglect the grace, whiche thou hast in  
the, and the which is gyuen the througħ pro-  
phete, and with imposition of handes, by the  
authoritie of priesthode. Wherby it appe-  
reth, that saint Paule dyd consecrate  
and order priestes and bishoppes by the  
imposition of his handes. And as the  
apostels them selues, in the beginning  
of the church, dyd order priestes & by-  
shops: So they appointed & wylled the  
other byshops, after the, to do the like,  
as saint Paule manifestly sheweth in  
his epistle to Tite, sayinge thus: **For Tit. i.**  
this cause I lefte the at Crete, that thou sub-  
dest ordeyne priestes in euery cite, accordyng **i. Tim. v.**  
as I haue appointed the. And to Timothe  
he saythe: Se that thou be not hasty, to put  
thy handes vppon any man.

And here is to be noted, that all-  
thoughe this forme before declared, is  
to be obserued in gyuinge orders: yet  
there is no certain rule prescribed or li-  
mitted, by the word of god, for the no-  
mination

B. b.



### The sacrament

mination, election, presentation, or appointing of any such ecclesiastical ministers: But the same is holy left, unto the positive lawes and ordinaunces of every christen region, provided & made, or to be made in that behalfe, with the assent of the prince & ruler. And as concerning the office and duetie of the said ecclesiasticall ministers, the same consisteth in trew preachyng and teaching the worde of god unto the people, in dispensing and ministring the sacramentes of Christ, in consecratinge and offeringe the blessed body and bloudde of Christ in the sacrament of the aultare, in losynge and assolyng frome synne, suche persons as be sorry and truely penitent for the same, and excommunicatinge such as be gyltie in manifest crimes, and wyl not be reformed otherwyle, & finally in prayng for the hole church of Christ, and specially for the flocke committed unto theym. And although the offyce & mynisterye of priestes and byshoppes, stande chiefly in these thinges before rehersed: yet neyther they nor any of them, may exercise & execute any of the same offices, but with such sort and such lymitation, as the

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## of Orders.

the ordinaunces & lawes of euery chris-  
ten realme, do permitte and suffer.

And because it is not mete, that this  
so chargeable a cure, shuld be commit-  
ted to euery man, that peradventure,  
ambiciously wolde desyre it: Therfore  
saint Paule dothe diligently sette oute  
to his disciples Timothe and Tit. the  
conuersation, learnynge, conditions,  
and qualittes of theym that shulde be  
admitted to the ministry of presthode,  
writinge in this maner: A Bishoppe or a *i. Tim. iii.*  
priest ought to be blamelesse, as the steward & *Tit. i.*  
of god, not wylfull, not angry, no drunke,  
no fyghter, not greedy of filthy lucre, but gy-  
uen to hospitalitie, liberal, discrete, sobre, righe-  
tuous, deuoute, temperate, and continent, and  
suche one as holdeth the true worde of doc-  
trine, that he maye be able to exhorte with  
holysome learning, and to reprove them that say  
agaynst it. Thus we haue shortly tou-  
ched, firste the ordryng of priestes and  
bishoppes: Secondly, their ministry  
offyce & ductie, with the charge & cure  
belonginge therunto, & finally the qua-  
littes & condicions required in the same.

And for asmuch as it is an old heresy  
of the Donatistes, cōdemned in the general  
coun-



### The sacrament

counselles, to thinke that the worde of god, and his sacramentes, shulde be of no efficacy, strength, or vertue, whan they be ministred by euill men, it is to be remembred, that accordynge to the saying of saint Gregory Nazianzene: Lyke as there is no difference betwene the selfe same ymage or fygure of any thng imprinted with a signet of gold, and a signet made of yron, or of wod, or any other vylet matier: euen soo the worde of god, and the sacramentes of god, mynistred by an euill and nough-ty man, be of the selfe same vygour, strengthe, and efficacy, as whan they be mynistred by a man of excellent vertue and goodnes. The cause and reason wherof is, for that the priestes and byshops, althoughe in the execucion of their office and administration, they do vse and exercise the power and auctoritie of god, committed vnto them: yet they be not the principall causers, nor the sufficient, or of them selues the efficient causers, or gyuers of grace, or of any other spirituall gyfte, whiche procedeth & is gyuen of god, by his worde and his sacramentes: But god is the onely principal, sufficient, and perfitte cause

### of Orders.

cause of all the efficacy of his worde, and his sacramentes, and by his onely power, grace, and benefittes it is, that we receyue the holy goste, and his graces, by the office and administration of the sayde priestes and bishops: and the sayde priestes and bishoppes be but only as offycers, to execute and minister with their handes & tounge, the outward and corporall thinges, wherein god worketh & gyueth grace inward, accordynge to his pacte and couenant, made with and to his espouse the churche. And this also Chrysostome affirmith, the lxxxv. homily vpon saint Iohn, where he saith in this maner: What speake I of priestes, I say that neither angel nor archaungel can gyue vs any of these thinges, whiche be gyuen vnto vs of god, but it is the father, the son, and the holy goste, whiche is the effectuall cause of all these thinges, the priest doth only put to his handes, and his tongue. And in this point saint Ambrose also agreeth, with the said sayinges of Chrysostome writing thus: The priest layeth his handes vpon vs, but it is god, that gyueth the grace: the priest layeth vpon vs his beseechynge handes,



**The sacrament**

handes, but god blesseth vs with his mighty hande: The byshoppe consecrateth an other byshop, but it is god that gyueth the worthynesse. Wherfore we muste alwayes thinke, and beleue, that the vertue and efficacy of the worde of god, and his sacramentes, consisteth and dependeth, in and vppon the commaundemente, ordinaunce, power, and auctoritie of god onely, & that neither the merites or worthynes of the ministers, be they neuer of suche excellency, do giue them their auctoritie, strength, or efficacy, neyther yet the malice, nor corrupte lyuing of them, be it neuer so euil, can frustrate or take away fro the sayd worde or sacramentes, theyr said power, auctoritie, strength or vertue.

**Act. vi.**

**Moreouer** as touchynge the order of deacons we rede in the actes of the Apostles, that they were ordered and instituted by the same apostelles, by prayer and imposition of their handes vppon theym. And as for the qualities and vertuous conuersation, whiche be requyred in theym, saint Paule setteth theym oute in his epistle to Tymothe, **i. Tim. iiii.** in these wordes: Deacons oughte to be chaste, not double tongued, no drunkennes,

## of Orders.

hardes, not greedy of fylthy lucte, ha-  
uinge the mysterpe of saythe in a pure  
conscience. And theyr offyce in the pri-  
mitiue churche, was partly in myni-  
stryng meate and drynke, and other  
necessaries, to poore people founde of  
the churche, partly also in ministringe  
to the byshoppes and priestes, and in  
doynge their duetie in the church. And  
of these two orders onely, that is to  
saye, priestes and deacons, scripture  
maketh expresse mencio, and how they  
were conferred of the apostels by praler  
and imposition of their handes. And to  
these two, the prymitiue churche dyd  
adde and conioyne certayne other infe-  
ryour and lower degrees, as subdea-  
cons, accolites, exorcistes, with diuerse  
other, of the whiche mencion is made  
of, both of the mooste auncient wyters,  
that we haue in the church of CHRIST,  
after the apostels, & also in diuers olde  
counsailes, and namely in the fourthe  
counsaile of Aphrike, in which saincte  
Augustine was present, where as al the  
kyndes of orders, whiche were then in  
the churche, be reherfed, and also with  
what rites & ceremonies, they were co-  
ferred & giue at that time. And thus by  
succes-



### **The sacrament.**

Succession from the apostles tyme hath  
Order continued in the churche, & hath  
euer bene called and counted for a sa-  
cramente, as it may appere by dyuers  
other auncyent wyrters, and specyally  
by saint Augustine, where he wyrteth  
thus, speaking bothe of the sacrament  
of baptisme, and of order: Eyther of  
theym (saith he) is a sacramente, and  
eyther of theym is gyuen to men, by a  
certayne consecration, the one whan a  
man is baptised, and the other, whan  
he is ordered: and therfore neyther of  
theym bothe, may be iterate or repeted  
in the catholike churche of Chryste.

And where as we haue thus sum-  
marily declared, what is the office and  
munistration, which in holy scriptures  
hath ben committed to byshoppes and  
priestes, and in what thinges it consy-  
steth, as is afore reherced, lest perad-  
uenture it myghte be thoughte to some  
persones, that suche authorities, po-  
wers, & iurisdictions, as patriarches,  
primates, archebyshoppes, and metro-  
politanes, nowe haue, or heretofore at  
any tyme haue had iustly and laufully  
ouer other byshoppes, were gyue them  
by god in holy scripture: We thinke it  
expedient

### of Orders.

expedient and necessarie, that all men shoulde be aduertised and taught, that all suche lafull powers and authorities of any one byshop ouer an other, were and be gyuen to them, by the consent, ordinaunce, and positue lawes of men onely, and not by any ordynaunce of god in holy scripture. And all other power and authoritie, whiche any byshoppe hath vsed or exercised ouer an other, whiche hath not bene gyuen to him by suche consente and ordynaunce of menne, (as is aforesayde) is in verie deede no lafull power, but plaine vsurpation and tyrannye.

And therfore where as the byshop of Rome hath heretofore claymed and vsurped, to be head and gouernour of all priestes and byshoppes of the hole catholyke churche of Christe, by the lawes of god: It is euident, that the same power is vtterly fayned and untrue, & was neither gyuen to him by god in his holpe scripture, nor allowed by the holy fathers in the auncient general counsels, nor yet by the consent of the hole catholyke churche. For it is playne, that Christe neuer gaue vnto saint Peter, or to any of the apostles, or

¶

they?



### **The sacrament**

**Galat. ii.** their successors, any suche vniuersall authoritie ouer al the other. But he set them all indifferently, and in lyke power, dignity, and authoritie, as it doth evidently appere in all suche places, where any authoritie is gyuen to them by Christe. And also by saint Paule, in his epistle to the Galathias, where he compareth him selfe to James, Peter, and John, whiche were the most notable emonge the apostles, affirming him selfe to be equal in authoritie with the.

**And** as concerning the most auncient and moste famous holy generall councayles, it is euident, that they gaue the byshops of Rome, no suche authoritie, for in them be diuerse actes & decrees, playnely testifyingng the contrary.

**AS FYRST** in the former counsaile of Nice, among other, there is one decree, that the patriarches of Alexandria, & Antiochia, shuld haue lyke power ouer the countreis about those cities, as the byshoppes of Rome, haue had ouer the countreys about Rome.

**ALSO** in the counsaile Mileuitane, in which counsaile saint Augustine was presente, and subscribed to the same, it was decreed, that yf any clerke of the  
coun-

### of Orders.

countreys of Aphyrike, wolde appeale out of Aphyrica, vnto any byshoppes beyond the sea, that suche a one shuld be taken through out al the countreys of Aphyrica, as a persone excommunicate.

Moreover in the generall counsaile Constantinopolitan the fyrste, it was likewyse decreed, that euery cause and controuersye betwene any personnes, shulde be determyned within the prouinces, where the mattiers byd lye, & that by the bishopps of the same prouinces. And also that no byshoppes shuld exercise any power oute of his owne diocess or prouince. And this was also the mynde of the holy doctour and martyr saint Cypriane, and of the other holy fathers of Aphyrica, before the tyme of any generall counsaile.

AND for the better and more playne and assured confirmation, that the byshop of Rome hath no suche vniuersall authoritie, neyther by goddis lawe, ne yet by any ordinances of any auncient catholike counsaile: It is to be considered, that in the .vi. great counsaile Carthaginense, the byshoppe of Rome sent his legates to that counsaile, to allege & vendicate his vsurped primacy, and by



### The sacrament

title of the same, to defende and mainteyne the receyving of appeales made vnto hym of causes and controuersies comenced in Aphyrike, bycause the hole counsaile had by theyr decree, prohibited and forbidden before, all suche appeales to any foren bishop. In the entreating & debating of whiche matter, the bishop of Rome for his tytle, alleged onely a canon, made (as he pretended) in the first Nicene counsaile, The bishops of Aphyrica denieng any suche canon to be made. For triall wherof, messaungers were sente to the patriarches sees of the oryent, to make serche for the hole canons, of that counsaile. And finally after long & diligēt serche, whan the hole canons were broughte forth from thence, there was no suche canon emonges them, as the bishop of Rome for his sayde title had alleged.

Wherbypon two thynges are to be noted, as euident by the premisses. First that the bishop of Rome, hath no suche primacy, nor any such can challenge by any wordes in scripture: For than the bishoppe of Rome wolde at that tyme by his legates haue alleged it, and the greate multitude of so many fathers,

### of Orders.

as were assembled in that Aphricā coun-  
saile ( of whom saint Augustine was  
one) were so wel and profoundly lerned  
in holy scripture, that no suche thyng  
(yf it were there) could haue ben hidde  
vnto them. And also they were so good  
& vertuouse, that yf they had knowen  
it there, they than wolde haue made no  
acte before to the contrarpe, nor yet at  
that tyme, soo earnestly and extremely  
refused it.

The seconde thinge to be noted, as  
euidēt by the premisses is, that the  
byschoppes of Rome, haue no suche po-  
wer gyuen them by any auncient gene-  
rall counsaile. For they at that time of  
this Aphrican counsaile, wolde than  
haue alleged it, where in dede they al-  
leged none, but a pretended canō of the  
firste Nicene counsaile: whiche after  
great trial and serche, as is aforesayd,  
coulede neuer be founde in the authenti-  
kes. And that chapter autētique, which  
of al the canons of that counsaile most  
cōcerneth the bishop of Rome, maketh  
directly and plainly againste the sayde  
pretensed vniuersall primacy, gyuinge  
(as is said before) to other patriarches  
like and equal authoritie in their coun-



**The sacrament**

**treys, as byshoppes of Rome had, and  
vled than in the countreys about Rome.**

**Thirdly** that the bishops of Rome  
had no such vniuersall primacye giuen  
vnto them by the cōmon consent of the  
hole catholike churche, it wel appereth  
in that, that diuerse patriarches & arch  
bishops haue of auncient time refused,  
to owe vnto thē any such subiection, as  
they by colour of an vniuersal primacy  
chalenged and required ouer them. As  
the patriarches of Constantinople, and  
other of the east, & tharchebishoppes of  
Rauenna, Millan, and such other. And  
also Agatho hym selfe being byshop of  
Rome, longe after the.iiii. first vniuer  
sall counsailes, in his letters sent vnto  
the emperoure, concerninge a generall  
counsaile to be holden at Constantino  
ple, playnely declarerh, and confesseth  
his primacy to extende onely to the by  
shops of the west & northe parties: And  
that in such wyse, as it is euident, that  
at that time the bishops of Rome, ney  
ther by the wordes of scripture, nor by  
any decree of auncient generall coun  
sailes, nor by the cōsent of the hole ca  
tholike churche, had any suche vniuer  
sall primacye, as he nowe requireth.

**And**

## of Orders.

And yf the byshoppes of Rome, wyl  
allege any later counsailes, for theyz  
pretensed vniuersall primacye, as the  
counsailes of Constance, Basill, and  
Florence: It is manifest and open, that  
the counsailes of Basill and Constance  
were in the tyme of scismes, and they  
which were there diuided into factiōs,  
after the fauour of their princis, which  
princis were also diuidid, som fauoring  
thone part of the scisme, som the other.  
And the greate parte of the lerned men  
that were there, were of this later insti-  
tute religiouse, and therefore obsequent,  
to the pleasure and wyl of the bishops  
of Rome, and brought vp onely in this  
latter scolasticall doctrine, and little  
exercised or lerned in the holye scriptu-  
res, or in the olde auncient doctours &  
writers. And both of those counsailes,  
were dissolued and broken vp, without  
any perfit ende or conclusion. And sith  
that tyme, the canons pragmaticall of  
these two counsailes, be no where vled,  
nor yet alledged, as to be of effecte,  
by the authoritie of those counsailes.  
And as to the counsaile Florentine,  
ouer and besydes, that the greatest  
parte of lerned men there, were suche,



### The sacrament

as we spake of before, the consent also in this matier, of the Orientales and Grecians that were there, seemed to the hole countreis, that sent them, so farre both against scripture, & general counsailes, & theyr auncient holy wyters, that they forthewith shewed them selues, so moch discontent with that consent of their ambassadours, that they then neyther wolde receyue the determination concerning the vniuersal primacy of the byshoppe of Rome. neither sythe that tyme coulde be induced to agree to the same.

And thus by all those thinges before reherfed, it playnly appereth, that the bishops of Rome, claiming this pretended vniuersall primacye, do yet not onely without any ground of holy scripture, & without any cōsent of the hole catholyke church, but also contrary to the determinatiō, and decrees of suche generall counsailes, as the byshops of Rome, these many hundred yeres vnto this day, in their creatiō do solemnly & expressely professe to kepe and obserue. For as it appereth by their owne lawes and actes frome tyme to tyme, euerye bishoppe of Rome, whan he is created, doth

## of Orders.

both openly and solemnly professe, that he shall inuiolably obserue and kepe al the canons of the fyrste. viii. generall counsailes, amonge the whiche be the canons befoze reherfed, playnly repugnant and contrary to his sayd pretended vniuersall primacy.

Finally this being manifestly declared and proued, that the bishops of Rome, hath not iustly and lausfully any suche vniuersall power ouer the bishops and clergy: all wyse men maye easily perceyue and see, that they maye moche lesse claym to haue the hole monarchy of the worlde, and suche authoritie ouer all princis and kinges, that they maye therby depose them fro they realmes, dominions, and seignouries, and transference and gyue the same vnto suche persons, as them lyketh: where as the scripture dothe teache and command the contrary, that is to say: That all chrissten people, as well priestis and byshops, as all other, shulde be obedient vnto princis and potestates of the worlde. For the truth is, that god constituted and ordeined the authoritie of chrissten kynges and princis, to be the most high and supreme, aboue all other powers



### The sacrament

powres and officers in this worlde, in the regiment and gouernement of their people, and cōmitted vnto them, as vnto the chief heades of their cōmon welthes, the cure and ouersyght of all the people, whiche be in their realmes and dominions, without any exception: And to them of right, and by goddis cōmandement, belongeth not onely to prohibite vnlauffull violence, to correct offenders by corporal deth, or other punishment, to conserue morall honesty among their subiectes, according to the lawes of theyr realmes, to defende iustyce, & to procure the publike weale and common peace and tranquillitie in outward and earthly thingis: But specially and principally to defende the faith of Christ, and his religion, to conserue and mainteyne the true doctrine of Christe, and all suche as be true preachers and setters forth therof, and to abolishe all abuses, heresies, and idolatries, and to punyshe with corporall paines, such as of malyce be the occasyon of the same. And fynally to ouersee, and cause that the said bishops and pristes, do execute their pastoral office truly and faithfully, and specially in those pointis, which  
by

### of Orders.

by Christe and his apostels was gyuen and committed vnto them. and in case they shall be negligent in any part thereof, or wolde not diligently execute the same, to cause theym to redoubte & supply their lacke. And if they obstinately withstande theyr princis kynde monition, and wyl not amend their fautes, than and in suche case, to put other in theyr romes and places. And god hath also commanded the sayd byshops and priestes, to obey with all humbleneste and reuerence, bothe kynges and princis and gouernours, and all theyr lawes, not bringe contrary to the lawes of god, what so euer they be, and that not onely propter iram, but also propter conscientiam, that is to say, not only for feare of punishment, but also for discharge of conscience. Wherby it appereth well, that this pretended monarchy of the byshop of Rome, is not founded vpon the gospel, but it is repugnant therunto.

And therefore it apperteineth to christian kynges & princis, for the discharge of their office and duetie toward god, to endeuour theym selues, to reforme and reduce the same agayne vnto the  
side



### The sacrament

olde limittes and pristine estate, of that power, whiche was gyuen to theym by Christ, and vled in the primate churche. For it is out of dout, that Christis faith was than moste firme and pure, and the scriptures of god, were than best vnderstande, and vertue dyd than moste abounde and excel. And therefore it must nedes folow, that the customes and ordinaunces than vled and made, be more conforme and agreable vnto the true doctrine of Christe, and more conducing vnto the edifieng and benefite of the churche of Christe, than any customes or lawes vled or made by the byshop of Rome, or any other addicted to that see and vsurped power, sythe that tyme.

And therefore where as the kynges most royall maiestie, consyderynge of his most excellent wysedome, not only the notable decay of Christis true and perfite relygion, emonges vs, but also the intollerable thraldome, captiuitie, and bondage, with the infinite daungers and preiudices, which we his subiectes continually susteyned, by reason of that longe vsurped and abused power, which the byshops of Rome were wont

### of Orders.

wonte to exercise here in this realme:  
hath nowe of his mooste godly dispo-  
sition, and by the consente of his no-  
bles spirituall and temporall, by auc-  
toritie of the hole parliament determi-  
ned, no longer to suffer the byshoppe of  
Rome, to exercise any part of his usur-  
ped iurisdiction here within this re-  
alme, but clerely to deliuer vs from the  
same, and restore vs agayne vnto our  
lybertie.

**S**urely we haue great cause, mooste  
ioyfully and thakfully to embrace and  
accept the same, considering that ther-  
by no preiudice is done to goddis word  
or his ordinances. For as we haue shew-  
ed and declarid before, it was by prin-  
cis sufferance onely, that the bishop of  
Rome exercised any suche iurisdiction  
within this realme, and not by the au-  
thoritie giuen vnto him by Christe. And  
as for the byshop of Rome, he can not  
pretend him selfe no more to be greued  
or iniuried therewith, than any of the  
kinges officers, might worthily think,  
that the kinges highnes shulde do hym  
wrong, in case he shuld vpon good cause  
remoue him from his come and office,  
and committe it to an other. And as for

vs



### **The sacrament**

vs the kynges faythefull subiectes, we shall vndoubtedly receyue & haue thereby syngular wealthe and commoditie, as well spirituallly to the edifieng of our soules, as corporally to the increce of our substance and ryches. The whiche howe moche it was impaired and decayd continually from tyme to tyme, by the great exactions of the byshops of Rome, and suche treasures as went perely out of this realme to his coffers for annates, annuities, and exemptiōs, pardons, and suche other vnlawfull exactions: we doubt not, but all men indued with any wytte and zeale to the welthe of this our countrey, do ryghte well perceyue and vnderstande, and accordingly with harte and mynde, wyll not onely pray for the kynges highnes and his preservation, by whose occasion this lyghte came fyrste vnto vs, but also firmly and constantly stycke to those lawes, wherby we haue so moch ease of wrongfull exactions and abuses, and also our pryncce and kyng now enioyeth most rightfully his iuste title, with restitution of his royall and imperypall dygnitie and pryncely gouernaunce.

**The**

## The sacrament of Cōfirmation.

**V**WE READE in holy scripture, howe the apostels, in the beginning of the church although they dyd certaynly knowe and beleue, that all suche as had duely receyued the sacrament of baptisme, were by vertue & efficacy therof, perfectly regenerated in Christe, perfectly incorporated and made the very members of his bodye, and had receyued full remission of theyr synnes, and were indued with graces and gyftes of the holy goste, yet they went vnto the people, after they were baptised, and so by their prayer and imposition of theyr hādes vpon them, the holy gost was gyuen and conferred vnto them. And the said people dyd speke dyuerse languages, and prophesied, wherby not onely they, whiche had receyued baptisme, and professed Christ, were the better confirmed and established in Christis religion, and made more constant to confesse the same: But also other which were out of the church, and infidels, myght the sooner be reduced by such gift and myracle from their errours, and be brought into the ryght



### The sacrament

right belefe of Chyriste and his gospell.

Wher vpon the holy fathers of the primitive church, taking occasion, and foundyng them selues vppon the sayde actes and dedes of the apostles, and cōsyderinge also, that suche as had ones receyued the gyftes and benefittes of the holy goste, by the sacrament of baptisme, myght and oftentymes dyd in dede, by temptation, frayltie, or otherwise by theire owne synne and malyce, lose and fall from the same agayn: did vse and obserue (as it hath ben hitherto by succession of ages continued) that all chryste people, shuld after theyr baptisme, be presented to theyr bishops, to the intent that by theyr prayers, and imposition of their handes vpon them, and consigning of them with the holy Chrysme, they shuld be confirmed, that is to say, they shulde receyue such gyftes of the holpe goste, as wherby they shulde be so corroborated and establyshed in the giftes and graces before receyued in baptisme, that they shuld not lyghtly fall agayne from the same: but shulde constantly retein them, and perseuer therein, and shulde also be made stronger and hardier, as wel to confesse  
bold:

### of confirmation

boldly and manfully their faith, before all the persecutours of the same, and to resist and fight against theyr gostly enemies, the worlde, the deuylle, and the fleshe: as also to beare the Crosse of Christ, that is, to suffre and susteyn patiently all the afflictions and aduersities of this worlde, and fynally that they shuld attayne encrease & abundaunce of vertues & graces of the holy goste.

And although menne ought not to contemne this sacramēt, but shuld present their chyldren vnto the byshop, to receiue at his handes the sacrament of cōfirmatiō, yet it is not to be thought, that there is any suche necessitie of cōfirmatiō of infantes, but that they being baptised and dieng innocentes, before they be confirmed, shal be assured to attayne euerlastyng lyfe and saluation, by the effecte of the sacrament of baptisme receyued.

### **T**he sacrament of extreme unction.

**A**S TO VCHING extreme unction, we must vnderstande, how accordynge to scripture, and the rule and orde prescribed by the holpe  
apo.



### The sacrament

apostle saint James, the catholik churche of Christ, hath obserued and ministered this sacrament, to suche as haue requyred it in their sicknes and disease of body, to the intent that by the working of god in ministration therof, the sycke man through prayer of the prieste the minister, and suche as assiste hym, myght be releued of his bodily disease, and also attayne pardon and remission of his synnes. For saint James saith: If any be sycke amonge you, let hym call for the priestes of the churche, and let them praye ouer hym, annoyntinge hym with oyle, in the name of our lord, and the prayer of faythe, shall saue the sicke man, and if he be in synnes, they shall be forgiven hym.

By whiche wordes, lyke as the vse of the sacrament is confirmed and proued, so that the churche maye well vse the same, with assurance, that god assisteth the ministration therof: Soo we muste also remembre, that althoughe helth of bodye, whiche here is prayed for, dothe not alwayes folowe, yet we shulde not doubt, but god ordreth mas prayer therein, alwayes to the best, as he doth of his infinite goodnes, all other prayers that men make, who in deede know

of extreme vnction.

knowe not what they shoulde aske, ne  
what is beste or mooste profytable for  
them. Wherfore all be it we be taught  
to make all our prayers in a mooste cer-  
tayne faith, to attayne our desires, ac-  
cordinge to the generall promyse made **Mat. vii.**  
by god through Christ, Aske and you shal  
receyue, whiche promyse can not faile,  
for goddis worde can not be frustrate,  
but taketh euer effect: Yet may we not  
truſte our owne determynation, and  
our iudgement ſo precifely in our pray-  
ers and requestes, but commytting our  
ſelues holely to goddis gouernauce,  
we ought to take, eſtyme, and iudge for  
the beſte, what ſo euer god ſhall order  
and diſpoſe for vs, although it be con-  
trarye to our prayer and deſire, why-  
che muſte euer haue direction and ſub-  
miſſion to goddis pleaſure, who know-  
eth our neceſſities, and can and wyll **Sap. xiii.**  
diſpoſe all thinges ſweetely and pleaſant-  
ly, to the atteyning of euerlaſting com-  
forte, whyche all good men chiefly de-  
ſyre and pray for.

And where as ſaint James ſpeketh  
of remiſſion of ſynne, to be obteyned in  
this ſacramente, in as moche as the  
temptyon of ſynne, is a neceſſarye  
It is peti-



### The sacrament

Mat. vi.

petition to be made of and for all men, considering the frailtie of mannes nature, whiche continually sinneth, and therefore continually is taught to say: *Dimitte nobis debita nostra, Lorde forgyue vs our trespasses.* We ought assuredly to truste, that god workinge in the mynistration of his sacramente, dothe by the prayer of the minister, and of suche as assist hym, forgyue those synnes of the sicke man, whiche by the frailenes of his nature in sodayne motions and vehement agonies, he doth comyt and fall into.

And yet we ought not therupon, to conceyue a vayne false hope of the effect of this sacrament, that lyuinge in filthy and abhominable synne, and not carpyng to be delyuerid from it by true penance, we shuld by the mynistration of extreme unction, haue all our sinnes forgiuen: For this sacrament is mynistrated fruitfully, onely to those that be membres of Christis churche, and such as being fallen out of the state of grace by deadly sinne, haue ben by penāce restored to the same, whiche men by this sacrament, be strengthened and comforted in theyr agony and fight, agaynste the

of extreme vnction.

the deuylle, who in the tyme of sycknes and veration of the bodye, is very busy to assaut them.

And where it is called the extreme unction, that is to say, the laste vnction, we must not so vnderstand it, as though this sacrament myght neuer be mynystrid but ones, that is to say, in extreme peryl of deathe, whan men be without hope of lyfe: for it shuld rather be mynystrid in the entry of sycknes, and so oftener, whan so euer any great and peryllous sycknes and malady shal come to any manne. But the fathers of the churche dyd call it by the said name of extreme vnction, bycause it is the laste, in the respecte of the other vnctions, whiche be mynystrid before, in the other sacramentes of baptisme, confirmation, and ordre, in whiche sacramentes christen men be also annointed.

And for as moche as the sacrament of the Aultare (being duely receyued) is the very spirituall foode, and the very sustentation, comfort, and preservation of all christen men, in all daungerous passages and auentures: therefore it is expedient, that the said sacramēt



of the aultare shulde be receyued after  
this annoyngge done, in the tyme of  
syknes. For surely the receyuing of the  
body of our sauour Iesu Christ, is the  
bery consummation not onely of this,  
but also of all other sacramentes.

**T**he seven sacramentes thus de-  
clared, the vse and effect of them  
dothe manifestly appere. For by  
baptisme, we be incorporated into the  
body of Christis churche. obteynynge  
in that sacrament, remission of synne,  
& grace, wherewith we be able to leade  
a newe lyfe.

By the sacrament of penance, they  
that be fallen into deadely synne, may  
be restored vnto the state of grace re-  
ceyued in baptisme, and soo made a-  
gayne the lyuely membres of Christes  
mysticall body.

In the most blessed sacrament of the  
aultar is the most precious bodye and  
bloud of our sauour and redemer Ie-  
su Christe, both in fourme of bread and  
wyne, by whome, for whome, and in  
whom, all sacramentes take effect, and  
therfore is this the most worthy sacra-  
ment

ment, and of hyghest dignitie.



**T**he sacramente of matrimonye is a necessary thyng for due generation of man, to goddis pleasure, whiche althoughe it be honourable and acceptable to god, and therefore the lausfull coniunction of man and woman, is assisted by god in this holpe sacramente, yet this estate is not commaunded as necessary to any particular man, but left at libertie to all men, sayng priestes, and to other, which of theyr free lybertie, by vow aduisedly made, haue chosen the state of continency, who accordyng to their free choyse, muste freely and wyllingly continue in the same.

**T**he sacrament of order, although it be not commanded to any particular man, as necessary for the atteynnyng of euerlasting lyfe: yet in the church, whiche is the mysticall body of Christe: it hath a necessitie, to thintent, that by ministers duly placed, there maye be due spirituall fathers, for spirituall generation. So that both the estates of matrimony and order, be for the hole church necessary, but yet not so necessarily commaunded to any particular man.



The other two sacramentes of confirmation & extreme unction, although they be not of suche necessitie, but that without theym men may be saued, yet for as moche as in the ministracion of theym, yf they be worthely taken, men receiue more abydantly gostly strength, ayde, and comforte, They be very holysome and profitable, and to be desired, and reuerently receyued.

**T**he .x. commaundementes  
of almighty god.

- i  Thou shalt haue none  
other goddis but me.
- ii  Thou shalt not haue  
any grauen ymage,  
noꝝ any lykenesse of  
any thyng that is in heauen a-  
boue, oꝝ in the earthe beneth, oꝝ  
in the water vnder the earth, to  
the entent to doo any godly ho-  
nour and woꝛshipp vnto them.
- iii Thou shalt not take the name  
of

of thy lord god in bayne.

Remembze that thou keepe holy **iiii**  
the sabbotte daye.

Honour thy father and thy mo- **v**  
ther.

Thou shalte do no murther **vi**

Thou shalte not committe adul- **vii**  
tery.

Thou shalte not steale. **viii**

Thou shalt not beare false wpt- **ix**  
nesse against thy neighbour.

Thou shalte not vniustly desyre **x**  
thy neyghbours house, no? thy  
neyghbours wyfe, no? his ser-  
uante, no? his mayde, no? his  
ore, no? his asse, no? any thinge  
that is thy neyghbours.

**Ex. v.**

**The**



The fyrst cōmandement.

The exposition of the fyrst cōmandement of god.

Thou shalt haue none other  
goddess but me.



This first cōmandement, lyke as it is the fyrste in order, so it is the mooste chief & principall among all the other preceptes. For in this first cōmandement god requyret of vs those thinges, in the which consisteth his chiefe & principall worship and honour, that is to say, perfyte faith, sure hope, & vnfayned loue & drede of god.

And therfore it is to be noted, that to haue god, is not to haue him, as we haue other outward thiges, as clothes vpon our backe, or treasure in our chestes, nor also to haue him in our mouth outwardely, or to worshyppe him with knelyng, or suche other gestures onely: but to haue him our god, is to conceiue hym in our hartes, to cleaue faste and surely vnto him, with hart and mynde, to put all our truste and confidence in him, to set all our thoughtes and care  
about

**The fyrst cōmandement**  
aboue all thinges to please him. and to  
depend holely of him. takyng him to be  
infinitely good and mercyfull vnto vs,  
beynge his creatures, and continuyng  
in his flocke.

**Secondly** god commaundeth vs  
thus to doo to hym onely, & to no crea-  
ture, nor to no false & feyned god. For  
as a kynde and lounge man, can not  
be contente, that his wyfe shulde take  
any other husbände: Soo can not our  
most kind & moste louing god and crea-  
tour, be pleased, yf we shulde forsake  
hym, and take any other goddis. And  
surely he is more presente with vs, and  
more readye to shewe vs all kyndnes  
and goodnes, than any creature is or  
can be. And alreedy of his gyft, we haue  
all that we haue. meate, drynke, cloth,  
reason, witte, vnderstandyng, discre-  
tion, & all good thinges, that we haue,  
perteynyng bothe to the soule and the  
body. And therefore he wil not suffer vn-  
punished so moch ingratitude & vnkind-  
nesse at our handes, that we should for-  
sake him, and fere our faith and godly  
truste in any other thyng besydes him.

**Thirde** by this precepte god com-  
maun-



**The fyrst cōmandement.**

mandeth vs, not onely to truste thus in him: but also to gyue him the hole loue of our hartes, aboue all wordly thynges, yea and aboue our selues, soo that we maye not loue our selues, ne any o- ther thinge but for him, accordynge as Moyses saith in the booke of Deutero:  
Deu.vi. **Thy lordē god is one god, and thou shalt loue hym, with all thy harte, and with all thy soule, and with all thy mynde, and with all thy strenghte and power. And this loue muste bynge with it a feare, that euen for very pure loue, we ought to be moch ashamed & afrayde, to breake the lease of his commaundementes: Lyke as the chylde, the more he loueth his father, the more he is lothe and afrayde to displease him in any maner of case.**

**Fourthly** all they offende againste this cominaundement, which set their hartes and myndes vpon any wordly thing aboue god. For what so euer we loue aboue god, so that we set our mindes vpon it, more than we do vpon god, or for it we wyl offende god, truely we make that for the time our god. For as saint Paul saith: The couetous man maketh his goodes his god, And the gluttonous man maketh his bealy his god. For the one setteth

**The fyrst cōmandement.**

seteth his mynde vpon his goodes, the other vppon his bealy, more than they do vpon god, and for theym they wyl not stycke to offende god.

Also all they which haue more confydence in the creatures of god, than in god, do make the creatures of god their god. And how greuously god is offended therewith, we fynde in the booke of Paralipomenon, where it is wrytten, ii. Par. xvi. that whan Aza kynge of Iuda, bepng soore constrayned by Baasa kynge of Irael, sent for helpe to Benadab king of Syria, and gaue him great treasure, for to allure him to his ayde. Our lord sente the prophete Hanani to Aza the kynge of Iuda, who sayde vnto hym on this maner: Becaue thou hast trusted in the kynge of Syria, and not in thy lord god, therefore the hoste of the kynge of Syria is escaped frome thy handes. Were not they of Ethiopia & Libia, of farre greater power, bothe in chariottes and horsemen, & in nombre and multitude, whiche were innumerable: and yet our lord (as long as thou dyddest put thy trust in him) dyd yelde them into thy handes? The eyes of god doo beholde all the worlde, and gyueth



**The fyrst cōmandement.**

gyueth strength to theym that truste in hym with all their harte. In whych wordes it doth appere, that it is layde to Azas charge, that he did not beleue in our lorde, bicause he dyd more truste in Benadad the hethen prync, than in our lorde.

It is noted also in the same chapter, that where as Aza had very great pcyne in his scete, he sought not to our lord for remedy of his disease, but trusted more in the arte and remedye of phisike. Wherby we maye learne, that it is one great parte of perfite belefe in our lorde god, to put our trust and confidence mooste principally and aboue all other in him, wherfore they that do otherwyle, do transgresse this cōmandement, & make to them other goddis.

Also all they transgresse this cōmaundemente, whiche eyther presume so moche vppon the mercy of god, that they feare not his iustyce, & by reason therof do styll continue in theyr synne, or elles so moche feare his iustyce, that they haue no truste in his mercy.

Also they be of the same sorte, which by lottes, diuinatiō, chattering of byrdes,

des,  
other  
tes,  
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Telle  
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### **The fyrst cōmandement.**

des, and lokyng of mennes handes, or  
other vnlauffull or superstitious crafts,  
take vpon theym certainly to tell,  
determine, and iudge before hande, of  
mens actes and fortunes, whiche be to  
come afterwarde. For what doo they  
but make theym selues goddis in this  
behalfe, as the prophete Esai saith:  
Tell vs afoze what shall come, and we shall Esai. xli.  
saye that ye be goddis.

Also all they, whiche by charmes &  
witchecraftes, doo vse any prescribed  
letters, signes or carettes, wordes, bles-  
synges, rodde, chrystall stones, sceptu-  
res, sweardes, measures, or for any su-  
perstitious entent, charmes, or witches-  
craftes, hange sainte Johns gospelle,  
or any other thing about their neckes,  
or any other partes of theyr bodies, or  
vse to drypke holy water, or any other  
suche vayne obseruation, trusting ther-  
by to continue in longe lyfe, to drypke  
awaye sickenes, to preserue them from  
syckenes, fyre, water, or any other pe-  
ryll, otherwyse than phisike or surgery  
doth allowe, doo also offende againste  
this commaundement.

**But most greuously of al & aboue  
all**



**The fyrst cōmandement.**

all other, they do offende agaynst this  
commandement, which professe Christ,  
and contrary to theyr profession, made  
at theyr baptisme: do make secreete pa-  
ctes and couenantes with the deuyl, or  
doo vse any maner of coniurations, to  
rayse vp deuyls for treasure, or any o-  
ther thyng hydde or losse, or for any  
maner of cause, what so euer it be: for  
all suche commytte so high offence and  
treason to god, that there can be noo  
greater. For they yeld the honour due  
vnto god, to the deuyl goddis ennemy.  
And not onely all such as vse charmes,  
wythcraftes, and coniurations, trans-  
gresse this chiefe and hyghe comman-  
dement, but also all those that seke and  
resorte vnto them, for any counsaile or  
remedy, accordyng to the sayinge of  
**Deut.xvi.** god, whan he sayde: Lette no man aske  
counsaile of theym that vse false diuinations,  
or suche as take hede to dreames, or chatters  
tyng of byrdes. Let there be no wytche or en-  
chaunter amonges you, or any that askethe  
counsaile of theym that haue spirites, no of  
sothesayers, no that seke the trouthe of them  
that be deade, for god abhoretth all these  
thynges.

**The**

The second cōmandement.

The exposition of the second  
commaundement of god.

Thou shalt not haue any graue  
Image, nor any lyknes of any thinge,  
that is in heauen aboue, or in earthe  
beneth, or in the water vnder the earth,  
to the intente to doo any godly honoure  
and worshyppe vnto them.

**B**Y THESE wordes we be not for-  
bydden, to make or to haue simili-  
tudes, or ymages, but onely we be  
forbidden, to make or to haue them to  
the entente to doo godly honoure vnto  
them, as it appereth in the. xxvi. chapi-  
ter of Leuiticus.

Leui, xxvi.

And therfore althoughe ymages of  
Christe, and his saintes, be the workes  
of mennes handes onely: Yet they be  
not so prohibited, but that they may be  
had and sette vp, both in churches and  
in other places, to the entente, that  
we (in beholding and loking vpon the,  
as in certaine booke and signes) maye  
call to remembraunce the manifolde  
examples of vertues, whiche were in  
the saintes, whome they do represent:

¶

And



**The second cōmandement.**

**And so maye they rather be prouoked, kendlēd, and styred, to yelde thanks to our lordē, and to prayse him and his sayde saintes, and to remembre and lamentē our synnes and offences, and to praye god, that we may haue grace to folowe their goodnes & holy luyng.**

**As for an example, the image of our Sauour hangeth on the crosse in the roode, or is paynted in clothes, walles or wyndowes, as an open booke, to the intente that besydes the examples of vertues, whychē we maye learne at Christe, we maye be also many wayes prouoked, to remembre his paynefull and cruell passion, and also to consider our selues, whan we beholde the same image, and to condemne and abhorre our synne, which was the cause of his so cruell deathe. And farthermore, consideryngē, what hygh charitie was in him, that wold dye for vs his enemies, and what great dangers we haue escaped, and what hyghe benefites we receyue by his redemption: we maye be prouoked, in al our distresses and troubles, to runne for comfort vnto him. At these lēssōs, with many mo, be brought to our remembrance, by the booke of the roode,**

## The second cōmandement.

roode, yf we beyng fyrst well instruct  
and taughte, what is represented and  
ment therby, do diligently behold and  
loke vpon it. And as our sauyour Christ  
is represented by this ymage of the  
roode, euen so the holy saintes, whiche  
folowed him, be represented vnto vs by  
their images, and therfore the sayde  
images maye well be sette vp in chur-  
ches, to be as booke for vnlearned peo-  
ple, to put the in remembrance of those  
sayntes: of whome they maye learne  
examplis of faythe, humilitie, chari-  
tie, patience, temperaunce, and of all  
other their vertues and gyftes of god,  
whiche were in them, for whiche cau-  
ses, images may be set in the church, &  
ought not to be despised, but to be vsed  
reuerently, although we be forbydden  
to do any godly honoꝝ vnto the. These  
lessons shuld be taught, by euery curat  
to their parrishe. And where as we vse  
to sence the sayde images, and to knele  
before the, & to cresse to the crosse, with  
suche other thinges: Yet we must knowe  
& vnderstande, that such thinges be not  
noꝝ ought to be done to y image it self,  
but to god and in his honoꝝ, although be  
it be done afore the ymage, whether



The second cōmandement,  
It be of Christe, of the crosse, or of our  
lady, or of any other saint.

Against this commaundement dyd  
offende generally, before the comming  
of Christ, all gentiles, and people, that  
were of the nation of Israel. For they  
did godly honor vnto images, and wor-  
shipped false goddis, some one, some an  
other, of the whyche sorte there was a  
great numbꝛe. For besydes theyꝛ com-  
mon goddis, euery countrey, euery cy-  
tie or towne, euery house and familye,  
hadde theyꝛ propre goddis: wherof is  
moche mencio made in authours, both  
christen and hethen. And these Gentiles,  
thoughe they hadde knoweledge of a  
very god, yet (as saint Paule saithe)  
they hadde idell and vayne fantasies,  
whiche led them frome the truthe, and  
where they compted them selues wise,  
they became fooles.

And against this commaundement  
offended the Jewes, many and sundry ty-  
mes, and almoste continually. For not  
withstandynge, that they professed the  
knowlege and worshipping of the very  
true god, yet they fell to the adoration  
of ymages, ydols, and false goddis: as  
the

The second cōmandement.  
the holy scripture maketh mencyon in  
many places.

Also all they do greatly erre, which  
put difference betwene image & ymage,  
trustynge more in one than in an other,  
as though one coulde helpe or do more  
than an other, whan bothe doo repre-  
sente but one thyng, and sauinge by  
way of representation, neither of them  
is able to worke or do any thyng.

And they also do erre, that be more  
readye with theyr substance to decke  
images gorgeously, than with the same  
to helpe poore christe people, the quicke  
and lyuinge images of god, whiche is  
the necessarye worke of charitie com-  
manded by god. And they also offende,  
that soo dote in this behalfe, that they  
make bowes, and go on pylgremages,  
euen to the images, and there doo calle  
vpon the same ymages for ayde and  
helpe, phantasynge, that eyther the  
image woll worke the same, or elles  
some other thyng in the ymage, or god  
for the ymage sake, as though god su-  
pernaturnally wrought by ymages car-  
ued, ingrauen, or painted, brought ones  
into churches, as he dothe naturally  
I.iii. worke,



The thirde cōmandement.  
Woꝛke by other his creatures. In whi-  
che thinges, yf any person heretofore  
hath, oꝛ yet doth offende, all good and  
learned menne haue greate cause to la-  
mente such errour and rudenes, and to  
put their studies and diligences foꝛ the  
refoꝛmation of the same.

The exposition of the thirde  
commaundement of god.

Thou shalt not take the name  
of thy loꝛde god in vayne.

**I**n this commandement god re-  
quireth of vs to vse his name  
with all honour and reuerence.  
Wherupon you shal vnderstande, that  
the righte vse of the name of god, & the  
true honor of the same, standeth chiefly  
in these thinges folowynge, that is to  
saye, in the constante confession of his  
name, & mainteining of his doctrine, in  
the righte innocation of him, in the gy-  
uing of due thākes vnto him, as wel in  
aduersitie as in prosperitie. Foꝛ Christ  
Matth.x. saithe, He that openly confesseth me before  
men, I will confesse him before my father in  
heauen:

### **The thirde cōmandement.**

Heauen: And he that is ashamed of me, to confesse my name before men, I will be ashamed of him before my father in Heauen. In whiche wordes Christ teacheth vs not onely to professe the name of god, but also boldely and constantely to defende the same, & not to swaue frome it, for any maner of persecution or iniurie.

We must also in our tribulatiō and necessitie, and in all temptations and assaultes of the deuyll, inuocate and call vppon the name of god, for god accompteth his name to be halowed, magnified, and worshypped, whan we call vppon him in our nede: Call vppon me, saythe he, in the tyme of trouble, and I will despyer the, and thou shalt honour me. And againe the wise man saythe, The name of god is the mooste stronge towre, the ryghtuous man runneth to it, and he shall be holpen.

**Psal. xlix.**

**Pro. xviii.**

Furthermoze we may not seeke our owne name laude and fame. but vtterly auoyde and eschue the desyre of all worldly honours, glorie, and prayse, and must grue al laude. prayse. & thanks vnto god for his benefites, whiche be soo many in numbre and soo greate,

**L. iiii.**

**that**



Pfal.xlix.  
i.Cor.x.

### The thirde cōmandement.

that we ought neuer to cesse from such laudes and thanks, lyke as the prophet Dauid admonisheth vs, sayinge: Offer vnto god the sacrifice of laude & praise. And saint Paule cōmandeth vs, whan so euer we eate, drinke, or do any maner of busines, to gyue honour, prayse, and thanks vnto god.

And finally they that be appointed, to be ministers of goddis worde, muste also preache the worde of god truely & purely, and sette forth the name of god vnto other, and reprove al false and erroneous doctrine heresies and ydolatryes. And although the bishoppes and priestes onely, be specially called and deputed, to be publyke mynisters of goddis word, teachers, preachers, and interpretours of the same: Yet euery christen man is bounde particularly by good example of lyuing, and according to the godly knowledge, that he hath learned, to teache and order his family, and suche as be vnder his gouernaunce within his house, tohan time and place requyeth. So that as moche as in him lieth, he suffre not synne to be vsed in his rule and family, but vertue to be vsed and exercysed.

Second:

### The thyrd cōmandement.

**S**econdly by this precept we be cōmaunded to vse the name of god to all goodnesse and truthe. And contrarpe wyse, we be forbydden in the same, to vse his name to any maner of euill, as to lyeinge, deceyuunge, or any vntruthe. And therfore agaynste this cōmandement, they doo offende that sweare in vayne. They sweare in vayne, that sweare without lafull or iuste cause: for that they take the name of god in vayne, although the thyng which they sweare be trewe. And lykewise do all they, whyche for euery lyght and vain thyng, be ready to sweare unprouoked, or prouoked of lyghte cause. And they that do glory in outragious othes, or of custome do vse to sweare, or that do sweare a false oth, and be forsworne wittingly. And such an othe is not onely periury, but also a kynde of blasphemie, and is high dishonour and iniurye to god, bycause suche persons as make suche othes, do wyttyngly bryng god for a false wytnesse, who is all truthe, and hateth all vntruthe.

**T**hey also do take the name of god in vayne whiche sweare any thyng that

I v

is



**The thirde cōmandement.**

is true or false, they beinge in doubt, whether it be trewe or false, and do not afore well examyne and discusse, whether it be true or false: or that sweare that thynge to be false, whiche though in dede it be false, yet they thynke it to be true, or sweare that thynge to be true, whiche though in dede it be true, yet they thinke it to be false.

They also do sweare in vayne, whiche sweare to do that thynge, whiche they intend not to do, or sweare to forbear that, whiche they intende not to forbear, or sweare to doo any thynge, whiche to do is vnlawfull, or sweare to leaue any thing vndone, which to omitt or leaue vndoone, is neyther right nor reasonable. And all suche as sweare to do thinges vnlawfull, not onely offende in suche swearing, but also they moch more offend, if they performe the thing whiche they do sweare.

They also breake this commandement, whiche make any othe contrarye to theyr lawfull othe or promyse made before, so longe as their promyse standeth in strength, whiche in no wyse it dothe, if it be contrary to the lawes of  
god,

The thyrd cōmandement.  
god, or to the due obedience to the prin-  
cis, and theyr lawes.

They also breake this commande-  
ment, which by rewarde or faire pro-  
mises, or by power or feare, do induce  
or cōstraine any man to be pectured.

They also breake this commande-  
ment, whiche cyther by preachynge or  
teaching, or by pretence of holy lving,  
do abuse this holy name to their owne  
bainglorie, or to any other vngodly pur-  
pose. And generally all euill chrysten  
men, which professe the name of Christ,  
and lve not accordyng to theyr profes-  
sion, doo also take the name of god in  
vayne, in wordes confessynge Christe,  
and denyng hym in dedes.

They also breake this commande-  
ment, whiche in trouble do murmur  
or grudge, and doo not call vpon the  
name of god, nor do thanke hym in all  
thynges, bothe swete and sowre, good  
and euill, welfare, and euill face. For  
god dothe sende vs many troubles and  
aduersities, bycause we shulde rounne  
to hym, crye to hym for helpe, and call  
vpon his holy name.

Thirde forasmuche as the gyftes  
of



**The thirde cōmandement.**

of helth of body, helth of soule, forgiveness of synnes, the gyfte of grace or lyfe euerlasting, and suche other, be the giftes of god, and can not be giuen but by god, who so euer maketh inuocation to saintes for these giftes, prayinge to thē for any of the saide giftes, or any suche lyke, whiche can not be giuen but by god onely, yeldeth the glory of god to his creature, contrary to this cōmandement. For god sayth to his prophet: I wyl not yelde my glory to any other. Therefore they that soo pray to sayntes for these giftes, as though they could gyue them, or be gyuers of them, transgresse this commaundement: yeldynge to a creature the honour of god. Reuer the lesse to pray vnto saintes to be intercessours with vs and for vs to our lord in our suites, whiche we make vnto hym, and for suche thynges as we can obtein of none but of him. so that we esteeme not, or worshyppe not them, as gyuers of those gyftes, but as intercessours for the same, is laful, and allotted by the catholyke churche: and if we honor theym any other wayes, than as the frendes of god, dwellynge with hym, and established nowe in his glory euerlasting,

**Esai. xlii.**

### **The thirde cōmandement.**

lastyng, and as examples which were requysite for vs to folowe in holy lyfe and conuersation, or yf we yelde vnto sayntes, the adoration & honor, whych is due vnto god alone, we do (no dout) breake this commiandement.

**Finally** it is to be consydered, that bycause no temple, ne church, nor aultar ought to be made but onely to god, (for to whom we make temple, church or aultare, to hym as sainte Augustine saythe, we do sacrifice: And sacryfice we may do to none but to god.) Therefore where we vse in our englishe tonge to calle the temples, churches, or aultars, by the name of any saynt, as the churche or aultar of our lady, the churche or aultar of saint Michael, of saint Peter, of sainte Paule, and so of other sayntes, the true meanyng therof is, and ought to be taken, that the sayde aultars and churches, be not dedicate to any sayntes, but to god onely, and be of the sayntes but a memoriall, to put vs in remembraunce of them, that we may folowe their example and lyuing, and also to make a knowlege of diuersitie betwene one church or aultar and an other. And therefore if we meane o-  
ther



The fourth cōmandement.  
therwylse, than here is declared, what  
we call them churches or aultares of  
sayntes, we yelde the honour of god  
from him to the sayntes, and breake  
this commaundement.

**T**he exposition of the fourthe  
cōmandement of god.

Remembze that thou kepe ho-  
ly the sabbote day.

**A**S TO VCHING this cōman-  
demēt it is to be noted, that this  
word Sabbote is an hebrue word,  
and signifieth in englysh Rest: So that  
the sabbote daye is as moche to say, as  
the day of rest and quietnes. And there  
is specially a notable differēce betwene  
this cōmandement, and the other nine  
cōmandementes. For as saynt Austyne  
saith: al the other nyne, be merely mo-  
rall commaundementes, and belonged  
not onely to the Jewes, and all other  
people of the worlde, in the tyme of the  
olde testament, but also belonge nowe  
to all chrisien people in the newe testa-  
ment. But this precept of the Sabbot,  
as

### **The fourth cōmandement.**

as concernynge reſte frome bodily labour, the ſeuenth daye, is ceteremoniall, and pertayned only vnto the Jewes in the olde teſtament, before the cōmyng of Chriſt, and pertayneth not vnto vs chriſten people in the newe teſtament. Neuertheleſſe as concernynge the ſpiritual reſt, whiche is figured and ſignified by this corporall reſte, that is to ſaye, reſte from the carnall workes of the fleſhe, and all maner of ſynne, this precept is morall, and remayneth ſtill, and byndeth theym that belonge vnto Chriſte: and not for every ſeuenth day onely, but for all days, houres, and tymes. For at all tymes we be bounde to reſt, from fulfyllynge of our owne carnall wyll and pleaſure, and frome all ſynnes and euyl deſires, from pride dyſobedience, yre, hate, couetouſneſſe, and all ſuch corrupt and carnall appetites, and to commytte our ſelues wholly vnto god, that he maye worke in vs all thynges that be to his wyll & pleaſure. And this is the true ſabbot or reſt of vs that be chriſtened, when we reſte from our owne carnall wylls, and be not ledde therby, but be guyded by god and his holpe ſpिरितe. And this is the  
thyng



### **The fourth cōmandement.**

thyng that we pray for in the Paternoster, whan we say : Father let thy kingdom come to vs, Thy wyl be done in earth as it is in heauen. Reygne thou in vs. Make that we may do thy wyl, and from our corrupte wyl we may cesse and ceasse. And for this purpose god hath ordeined fast, watch, and labour, to the end that by these and suche other exercyses, we mought mortifie and kyll the euyl and synful desyres of the fleshe, and attayne this spiritual rest and quietnes, which is fygured and sygnified in this cōmandement.

**F**urthermoze besydes this spirituall rest, whiche chiefly and principally is requyred of vs, we be bounde by this precept, at certayne times, to cesse frome bodily laboure, and to gyue our mindes entierly and holly vnto god, to here the diuine serupce approued, vled, and obserued in the churche, and also the worde of god, to acknowledge our owne synfulness vnto god, & his greate mercye and goodnes vnto vs, to gyue thanks vnto hym for his benefites, to make publike and common prayer for all thynges nedefull, to visite the syck, to instruct euery man his chyldren and  
family

### **The fourth cōmandement.**

familye in vertue and goodnesse, and  
suche other lyke workes. Whiche thin-  
ges although all christen peple be bound  
vnto, by this commaundement, yet the  
sabbote day, which is called the saturday,  
is not now prescribed and appoynted  
thervnto, as it was to the Jewes,  
but in stede of the sabbote daye, succe-  
deth the sonday in the memory of Chri-  
stis resurrection. And also many other  
holy and festiuall dayes, whiche the  
churche hath ordeyned from tyme to  
tyme, whiche be called holy dayes, not  
bycause that one daye is more accepta-  
ble to god than an other, or of it selfe  
more holpe than an other, but bycause  
the churche hath ordeyned, that vppon  
those dayes, we shulde gyue our selues  
holely without any impediment, vnto  
suche holy workes, as be before expres-  
sed, where as vpon other days we may  
do and applye our selues to bodily la-  
bour, and be thereby moche letted from  
suche holy and spirituall workes.

And to the intent the ignorant peo-  
ple may be the more clerely instructed,  
what holy and spirituall workes, they  
ought to do vpon the holy day, here fo-  
loweth a bryefe declaration thereof.

**¶**

**First**



### The fourth cōmandement

First, let them make an accompt with them selues, howe they haue bestowed the weke past, remembryng what euyl myndes and purposes they haue had, what wordes they haue spoken, what thynges they haue done or left vndone, to the dishonour and displeasure of god, and to the hurt of their neighbour, and what example or occasion of euyl they haue gyuen vnto other. And whan they haue thus recollected and consydered al these thynges in theyr myndes, than let them humbly knowledg their fautes vnto god, and aske forgyuenes for the same, with vnfayned pourpose in their hartes to conuert and retorne fro theyr naughty lyues, and to amend the same, and let them also clerely & purely in their hartes, remytte and forgiue all malice and displeasure, which they beate to any creature. Than let theym fall vnto prayer accordyng to the cōmandement of Christ, where he sayth:

**Mar. ii.** whan you begyn to pray, forgyue what so euer displeasure you haue agaynst any man. And whan they be wery of praier, than let them vse readyng of the worde of god, or some other good or heuenly doctrine, so that they do it quietly, without  
out

### **The fourth cōmandement.**

out disturbance of other, that be in the church, or els lette them occupie their myndes, with holosome and godly meditations, wherby they may be the better, and they that can reade, maye be wel occupied vppon the holy day, if in tyme and place cōuenient, they rede sobriely and quietly vnto other, such as they haue charge of, suche good booke as be allowed, whiche maye be vnto them in stede of a sermon: for all thynges that edifye mans soule in our lord god, be good and holosome sermons.

And truely if menne wolde occupie them selues vpon the holy dayes, and spende the same daies holily after this fourme and maner, not onely in the house of god, but alsoo in theyr owne houses, they shoulde eschue therby moche vyce, confounde theyr ancient enemye the deuyll, moche edifie both them selues and other, and fynally attayne moche grace, and hygh rewarde of almyghty god.

Also menne muste haue speciall regarde, that they be not ouer scrupulous, or rather superstitious, in abstynunge frome bodyly labour vppon the  
¶ ii ¶ holy



**The fourth cōmandement**  
**holy day.** For notwithstanding al that  
is afore spoken, it is not mente, but we  
may vpon the holy day, giue our selues  
to labour, for the speedy perfoꝛmaunce  
of the necessary affaires of the prince &  
the common welthe, at the commande-  
ment of them that haue rule and autho-  
ritie therein. And also in al other times  
of necessitie, as for sauynge of our corne  
& cattell, whā it is like to be in danger,  
or lyke to be destroyed, if remedy be not  
had in tyme, for this lesson our sau-  
yng teacheth vs in the gospel, and we nede  
not to haue any scruple or grudge in  
conscience, in suche case of necessitie, to  
labour on the holpe dayes, but rather  
we shulde offende, if we shuld for scru-  
pulositie not saue, that god hath sente  
for the sustenance and relief of his peo-  
ple. And yet in such times of necessitie  
(if theyr busynes be not very great and  
vrgent) men oughte to haue suche re-  
garde to the holy day, that they do be-  
stowe some conuenient tyme in heyinge  
diuine seruice, as is aforesayd.

**Against** this commaundement ge-  
nerally do offende all they, whych wil  
not ceſſe from theyr owne carnall wil-  
les and pleasures.

### The fourth cōmandement.

**A**lſo they, whyche haupnge no law-  
full impedymēt, doo not gyue theym-  
ſelf vpon the holy day to here maſſe, to  
here the word of god, to remember the  
benefytes of god, to gyue thanks for  
the ſame, to pray, to exercise ſuch holy  
workes, as be appointed for ſuch daies,  
but (as cōmonly is vſed) paſſe the time  
either in ydelneſſe, in gluttony, in ryote,  
or other vayne or idle paſtime, do bryche  
this cōmandement. For ſurely ſuche  
kepyng of holy daye is not accorдынge  
to the intent and menynge of this cō-  
mandement, but after the vſage and  
cuſtome of the Jewes, and dothe not  
pleaſe god, but dothe moche more of-  
fende hym, and prouoke his indignati-  
on and wrathe towardses vs. For as  
ſayncte Auſtyn ſaythe of the Jewes,  
They ſhoulde be better occupied, la-  
bourynge in theyr fieldes, and to be at  
ploughe, than to be ydell at home.  
And women ſhuld better beſtowe theyr  
tyme in ſpynnyng of woll, than vpon  
the ſabbotte daye, to loſe theyr tyme in  
leapinge or daunſyng, and other ydell  
wantonnes.

**A**ll they doo alſo offende agaynſte  
this



**The fourth cōmandement.**

this cōmandement, which do here the worde of god, and gyue not good hede therunto, that they may vnderstand it, or yf they do vnderstand it, yet they endeavour not they: selues to remember it, or if they remembre it, yet they study not to folowe it.

**And** all they breake this cōmaundement, whiche in masse tyme, do occupy they: myndes with other matters, and lyke vnkynde people, remembre not the passion and death of Christe, nor gyue thanks vnto hym: whiche thynges in the masse tyme they ought specially to do. For the masse, wherin after the consecratiō is really present the very blessed body and bloudde of Christe, is celebrate in the churche for a perpetuall memory of his death and passion.

**And** lykewyse do all those, whiche in suche tyme as the common prayers be made, or the word of god is taught, not onely them selues do gyue none attendance therunto, but also by reding, walkyng, talkyng, and other euill demeanour, let other that wolde wel vse them selues.

**And** lykewyse do all they, which do  
not

**The fourth cōmandement.**

not obſetue, but diſpiſe ſuche laudable ceremonies of the church, as ſet forth goddis honour, and apperteyne to good ordre to be vſed in the church. And therefore concernynge ſuche ceremonies of the church, as haue ben institute by our forefathers, and be allowed by the princes or kynges of the domynions, whycher nexte to god be the chiefe heades of the churches: althoughe menne oughte not to haue ſoo ſonde opinion of the ſayde ceremonies, to thinke that they haue power to remytte synne, yet they be very expedient thinges, eſther to excyte or ſtyte vp mens deuotion, and to cauſe them to haue the more reuerence towarde the ſacramentes: as the hallowing of the fonte, of the chalice, of the corporace, of the aultare, & other like exorcismes and benedictiōs, done by the miniſters of Chriſtis church: or elles to put vs in continuall remembraunce of thoſe ſpiritual thinges, whiche be ſignified by them. As ſprinklinge of holy water, doth put vs in remembrance of our baptiſme, and of the bloud of Chriſt ſprinkled for our redemption vppon the croſſe. Giuinge of holy breade dothe put vs in remem-



**The fourth cōmandement.**

remembrance of the sacrament of the  
altare, which we ought to receyue in  
right charitie: And also that all chry-  
sten men be one body mystical of Christ,  
as the bread is made of many graines,  
and yet but one lofe. Bearing the can-  
dels on Candelmas day, doth put vs in  
remembrance of Christe, the spirituall  
lyght, of whome Symeon dyd prophe-  
cy, as is redde in the church that day.  
Spruing ashes on ashteweneday, dothe  
put vs in remembrance, that euery chri-  
sten man shoulde consider, that he is but  
ashes and earthe, and therunto he shall  
returue: Bearyng of palmes on palme  
sonday, doth put vs in remembrance of  
the receyuing of Christe into Hierusa-  
lem a lyttell before his death, and that  
we must haue the same desire to receiue  
him in our hartes. Creeping to the crosse  
on good frydaye, and there offeringe  
vnto Christe before the same, and kys-  
synge of it, declareth our humble sub-  
myssion and thanks geyuing to Christ  
for our redemption; whych he hath  
wrought for vs vpon the Crosse. And so  
synally the setting vp of the sepulchre  
of Christe whose body after his death  
was buried: And al other like laudable  
customes

**The fyrst cōmandement**  
customs, rites, and ceremonies do put  
vs in remembrance of some spirituall  
thing. And therefore they be not to be  
contemned, and caste awaye, but obe-  
diently to be vsed and continued, as  
thynges good and laudable for the pur-  
poses abouesayde.

**The exposition of the. v. com-  
mandement of god,**  
**Honour thy father & thy mother**

**I**n this cōmandemente, by these  
wordes, Father and mother, is  
vnderstande not onely the natu-  
rall father and mother, which did car-  
nally begette vs, and broughte vs vp,  
but also princes & al other gouernours,  
rulers, and pastours, vnder whom we  
be nourished and broughte vp, ordered,  
and guyded.

And by this worde Honour, in this  
cōmandemente, is not onely meant a re-  
uerence and lowlynes in wordes and  
outwarde gesture, which chyldren and  
inferiours ought to exhibite vnto their  
parentes & superiours, but also a prōpt  
and a redy obedience to theyr lafull



**The fyfte cōmandement.**

cōmandementes, a regard to their wordes, a forbearynge and suffering of the, an inwarde loue & veneration towarde them, a reuerence, feare, and lothenes to displease or offende the, and a good wyll or gladnes to assiste theym, ayde theym, succour theym, and helpe them with theyr counsaile, with their goodes and substance, & by all other meanes to their power, as hereafter is declared. This is the very honoure and duectio, whiche not onely the chyldren doo owe vnto their parentes, but also all subiectes and inferiours, to theyr heades and rulers.

**And** that chyldren owe this duectye to theyr fathers, it appereth in many places of scripture, in the prouerbes it  
**Prouer. i.** is writtē: Obey my sonne the chastisement of thy father, and be not negligent in thy mothers cōmandementes. In the booke of  
**Deu. xxvi.** Deutonomie it is also writtē: Accursed be he that doth not honour his father and his mother. And in the booke of **Leuit. xix.** Leuiticus it is sayde: Lette every man stande in awe of his father and mother. And yf any  
**Leuit. xxi.** man haue a stubburd & a disobediente sonne, whiche wyll not heare the voice of his father and mother, and for correction

### **The fyfte cōmandement**

rection wyll not amende and solowe  
theym : Then shall his father and mo-  
ther take hym , and brynge hym to the  
iudge of the cytie, and saye : This our  
sonne is stubburne and dysobediente,  
and dispiseth our admonitions, and is  
a riottour and a drunke. Then shall  
all the people stone him to deathe , and  
thou shalt put away the euill frome  
the, that all Israell maye here therof,  
& be afrayd. And in the booke of Exod.  
it is also written : He that striketh his fa-  
ther or mother, he shall be put to deathe: And  
likewise he that curseth his father or mother  
shall be put to deathe. And in the booke of  
prouerbes , the wyse man also saith:  
He that stealeth any thing from his father or  
mother , is to be taken as a murderer . And  
although these great punisshementes of  
disobedient chyldren by deathe , be not  
nowe in the newe lawe in force and  
strength , but lefte to the ordie of prin-  
ces and gouernours and their lawes:  
yet it euidently appereth, how sore god  
is agreued and displeased , with suche  
disobedience of chylde towards their  
parentes , for as moche as in the olde  
lawe he dyd appoynte therunto so gre-  
uouse punisshementes.

Exod. xxi.

Prouerb.  
xxviii.

And



The fyfte cōmandement.

**AND** as almighty god doth threaten these punishmentes vnto those childre, which do breake this commandement, so he dothe promyse great rewardes to them that kepe it. For he that honoureth his father, sayth the wise man, his synnes shall be forgiven hym. And he that honoureth his mother, is as one that gathereth treasures. Who so ever honoureth his father, shall haue ioy in his owne chyldren, and whan he maketh his prayer vnto god, he is heard. He that honoureth his father, shall haue a longe and a prosperous lyfe.

Eccle.iii.

**AND** as the children by this cōmandement be bounde to honour and obey their parentes, accōdyng; as is afore expreſſed, so it is implied in the same precepte, that the parentes shuld nouryſhe and godly brynge vp theyr chyldren, that is to say, that they must not onely ſynke them meate and drynke in youthe, and also set them forwarde in learnyng, labour, and some other good exercise, that they may eschue ydelnes, and haue some crafte or occupation, or some other lawfull meane to get theyr lyuynge: but also they must learne them to beleue and truste in God, to loue

### **The fyfte cōmandement.**

loue hym, to feare hym, to loue theyr  
neighbours, to hate no man, to hurte  
no man, to wishe well to euery man, &  
so moch as they may, do good to euery  
man. not to curse, not to sweare, not to  
be riottous, but to be sobre and tempe-  
rate in all thinges, not to be worldly,  
but to se their mindes vpon the loue of  
god and heauenly thinges, more than  
vpon temporall thinges of the worlde.  
And genetally to doo all that is good,  
and to eschue all that is euill: and this  
the parentes ought to do, not by cruell  
entreateinge of their chyldren, wherby  
they mighte discouraige them and pro-  
uoke them to hate their parentes, but  
by charitable rebukynge, threatnyng,  
and charitable chastysynge & correctyng  
of them, whan they doo euill, and che-  
rishing, mayntenyng, and commendynge  
theym, whan they do well. This office  
and duetie of the parentes towardes  
their chyldre is witnesed in many pla-  
ces of scripture. First saint Paule wit-  
neth thus: fathers prouoke not your chy-  
ldren vnto angre, but brynge them vp in the  
correction and doctrine of god. And in Deu-  
tronomy, almighty god saithe. Teache  
my lawes & cōmandementes to thy chyldren.  
And

Ephc. vi

Deut. vi



## The fyfte cōmandement.

- Pro. xxix.** And the wise man sayth: The rod of correction gyueth wysedome. The chylde that is left to his owne will, Shall be confusion to his mother. And in an other place he saith:
- Pro. xiii.** He that spareth the rod, hateth his sonne, and he that loueth him, wil se him corrected. And in an other place he saith: Se thou withdrawe not from thy childe discipline and chastisinge, yf thou strike him with the rodde, he shall not dye, thou shalt strike him with a rod, and shalt therby deliuer his soule from hell.
- Pro. xxiii.** And on the other side it is writtē: The sonne vntaught and vnc chastised, is the confusion of his father. And for this cause we fynde in the booke of the kinges, howe
- Eccl. xxii.** that our lord conceiued great indignation against Hely the chiefe prieste, because he did not duely correcte his two sonnes Ophni and Phinees, whan he
- I. Reg. ii.** knew that they did greuously offende god, and howe in reuenging of their fathers negligence and remissenes in correcting of his chylde, almighty god toke frome Hely, and all his issue and householde for euer, the offyce of the high priesthode, & how his two sonnes Ophni and Phinees were claine bothe vpon a dape, & Hely their father brake his necke. This example of Hely is necessary

### The fyfte cōmandement.

cessary for fathers to imprinte in their hartes, that they may se theyr children well taughte and corrected, lest they runne into the great indignation of almyghty god, as Hely did, and not only in this worlde haue confusion: but also in the worlde to come, haue dānation for the mysordre of theyr children throughe their defaute, and they muste not thinke, that it is inoughe to speake some what to theym, whan they doo amysse, for so dyd Hely to his sonnes, and yet our lorde was not pleased, because he dyd not moche more sharply correcte them, and se them reformed: but whā wordes wyl not serue, the fathers and mothers must put to sharper correction, and by suche discipline saue theyr soules, or els they shal aunswere to god for them. and truly they greatly deserue the indignation of god, that whan they haue receyued of hym children, doo not bringe them vp to his seruice, but without regard what cometh of the, suffer them to runne into the seruice of the deuill. Wherefore all fathers ought diligently to consider & remēbre, how moch and how greuously they offende god, & of how many evils they be  
the



**The fyfte cōmandement.**

the cause, whiche either bring vp theyr children in wantonnes and ydelnes, & doo not put theym forth the be tyme to some facultie, exercise, or labour, wher by they maye after gette their luyng, or occupie their lyfe to the profite and commoditie of the common weale: or elles do suffer their children, in youth, to be corrupted for lacke of good teaching, and good bringing vp in the true knowlege of god, and of his wyll and commandementes, or commit in word or dede such thinges, in the presence of their children, wherof the yong tender hartes of the said childre (which like a smal twygge be inclinable every way, and by frailenes of youthe be inclined to euill) do take so euill example and corruption of vices, and worldly affections, that harde it wyll be for theym after to eschue the same.

**THIS** cōmandement also cōteineth the honout and obedience, whiche subiectes owe vnto their princes. And also the offyce of princes towards theyr subiectes. For scripture taketh princes, to be as it were fathers, and nurses, to their subiectes. And by scripture it appereth, that it apperteyneth vnto the  
office

### The fyfte cōmandement.

office of princes, to se that the right religio & true doctrine of Christ be maintained and taughte, & that their subiectes be well ruled & gouerned, by good and iuste lawes, and to prouide & care, that the people and cōmon weale may encrease, and to defende them from oppression, & inuasion, as wel within the realme as without, their subiectes aiding theym therunto, and to se that iustice be ministred vnto the indifferently, & to here by them selues, or by theyr ministers beningly, al their complaints, & to shew towarde them (although they offende) fatherly pitie, And finally so to correcte them that be euyl, that they hadde yet rather saue them than lose them, yf it were not for respecte of iustice, and mayntenance of peace and good ordre in the common weale. And therefore all their subiectes must again on their partes, and be bounde by this commandement, not onely to honour & obey the sayde princes, accordynge as subiectes be bounde to doo, and to owe their truthe and fidelitie vnto them, as vnto theyr naturall lordes: but they must also loue them, as childre do loue their fathers, yea they muste more ten-



**The fyfte cōmandement.**

**Be the suretie of their princes person,  
and his estate, than their owne or any  
others. Euen lyke as the health of the  
heade is more to be tendred, than the  
health of any other membre.**

**And by this commandemente also,  
subiectes be bounde, not to withdraue  
their sayde fealtie, trouthe, loue and  
obedience, towarde their princes, for  
any cause what so euer it be, ne for any  
cause they may cōspire against his per-  
son, ne do any thing towarde the hin-  
derāce or hurt therof, nor of his estate.**

**And furthermore by this comman-  
dement they be bounde to obey also, al  
the lawes, proclamations, preceptes  
and commandementes, made by theyr  
princes and gouernours, excepte they  
be againste the commaundementes of  
god. And lykwylse they be bounde to  
obey all such as be in authoritie vnder  
theyr prince, as farre as he wyl haue  
them obeyed. They muste also giue vn-  
to their prince, aide, helpe, & assistaunce  
whan so euer he shall require the same,  
eyther for suertie, preseruatiō, or main-  
tenance of his person & estate, or of the  
realme, or of the defence of any of the  
same**

**The fyfte cōmandement.**

same against all persons. And whan so  
euer subiectes be called by their prince  
vnto priuy counsayle, or vnto the par-  
liamente, where is the generall coun-  
sail of this realme, than they be bound  
to gyue vnto their prince, as their lear-  
nyng, wysedom, or experience can serue  
them, the mooste faythefull counsayle  
they can, and suche as maye be to the  
honour of god, to the honour & suertie  
of his regall person & state, and to the  
general wealth of this his hole realme

And further yf any subiecte shall  
knowe of any thinge, which is or may  
be to the noyaunce or damage of his  
princes person or estate, he is bounde  
by this commandement to disclose the  
same with all speede, to the prince him-  
selfe, or to some of his counsayle. For  
it is the very law of nature, that euery  
membze shall imploy hym selfe to pre-  
serue and defende the head. And surely  
wysedome and polycie wyll the same:  
for of conspiracy and treason commeth  
no goodnesse, but infinit hurt, damage,  
and perill to the common weale.

And that all subiectes do owe vnto  
theyr princes and gouernours such ho-



The fyfte cōmandement.

Rom. xiii.

honor and obedience as is afore sayd, it appereth euidently in sundry places of scripture, but specially in the epistles of saint Paul, and saint Peter. For saint Paul saith in this maner: Every man muste be obediēte vnto the highe powers, for the powers be of god. And therefore who so euer resysteth the powers, resysteth the ordinaunce of god. And they that resyst the ordynance of god, shall gette to them selues damnation: for rulers are not fearful to them that be good, but to them that do euill. Wylte not thou feare the power? Doo welles, and thou shalt haue prayse of the same: for he is the minister of god for thy welthe. But yf thou doo euill, then feare, for he beareth not the sword without cause. For he is the minister of god to punish the euill doer, therefore you muste obey, not onely for the feare of punysshemente, but also bycause of conscience. And for this cause ye paye tributes, for they be goddes ministers seruyng for the same purpose. Byue therefore to all men that is due, tribute to whom tribute is due, custom to whom custom is due, feare to whom feare is due, & honour to whom honour is due.  
And

**The fyfte cōmandement.**

**And saint Peter saith: Obeye vnto all** i. Pet. ii.º  
sortes of gouernours for goddes sake, whether it be vnto the kynge, as vnto the chiefe heade, or vnto rulers, as vnto theym that be sent of him, to punishe euill doers, and to chesise them that do well. And shortly after it foloweth. Feare god, Honour the kynge.

**And** there be many examples in scripture, of the great vengeance of god, that hath fallen vpon rulers, and such as haue bene disobediente vnto theyr princes. But one principall example to be noted is of the rebellion, whiche Choz, Dathan, and Abiron made against their gouernours, Moyses, and Aaron. Num. xvi.º  
For punishment of whiche rebels, god not onely caused the earth to open, and to swallow them downe, and a greate numbꝛe of other people with theym, with their houses, and all their substance, but caused also the fyre to descende from heauen, and to burne vp CCL. capitaines, which conspired with them in the sayde rebellion.

**Moreouer** al christen men be bound by this commaundemente, to exhibite due honour and reuerence vnto the spiritual



The fyfte cōmandement.  
spirituall fathers & parentes, which haue  
cure and charge of their soules, as vnto  
those, who be appointed by god to mi-  
nister his sacramētes vnto the people,  
and to feede them with his worde, and  
by the same to conduct and to lead the  
the straighte way to the father in hea-  
uen euerlastinge.

Math.x. And our sauour Christe in the gos-  
pel maketh mention, as wel of the obe-  
dience, as of the corporall sustenaunce,  
whiche all christen people do owe vnto  
theyr spirituall fathers. Of the obe-  
dience he saith: That who so euer recey-  
ueth you, receyuethe me. And in an other  
place he saith: He that heareth you hea-  
reth me, and he that dispiseth you, dispiseth  
me. And saint Paule saith, Obey your  
prelates, and gyue place vnto theym,  
for they haue moche charge, and moch  
care for your soules, as they, whyche  
muste gyue an accompte therfore, that  
they may do it with ioye and not with  
griefe, that is to saye, that they maye  
gladely, and with moche comforte doo  
theyr cure and charge, whan they doo  
perceyue, that the people be obediēte  
to their teachynge. Lyke as contrarie  
wyse, althoughe they be bounde to do  
it,

**The fyfte cōmandement.**

it, yet the people gyue them lytle com-  
forte to doo it, whan they finde theym  
disobedient and repugnant.

**And** for the sustenaunce of their ly-  
uing, whiche is comprised in this word  
honour, (as before is declared) Christ  
saith in the gospel: The workman is  
worthy his wages. And saincte Paule  
saith: who goeth on warfarre vpon his  
owne stipende? And who planteth the vyne,  
and eateth no parte of the fruite? And who  
fedeth the flocke, and eateth no parte of the  
mylke? And after folowethe: Euen soo  
hath the lord ordeyned, that they whiche  
preache the gospel, shoulde lyue of the gos-  
pel. And therefore in an other place it  
is wrytten: Priestes that rule well, be  
worthy of double honour, specially they that  
labour in the mynistracion of the worde of  
god, and his doctrine. In whiche place  
the apostle meaneth by Double honour,  
not onely the reuerence, whiche is due  
vnto the spirituall fathers, as is afore  
sayde, but also sufficiencie of all thin-  
ges necessarye and requysite, as wel-  
le for theyr sustenaunce and syndynge, as  
for the quiete and commodiouse exer-  
cysynge and executynge of theyr sayde  
office.

Luc.x.

Corin. ix.

i. Timo. v.

R.iiii.

Finally



The fyfte cōmandement.

**F**ynally in this commandement is contained the honour and obedience of the seruaunte vnto his maister, that is to loue his maister, to be reuerente and lowly to hym in all his wordes and gesture, to suffre and forbear hym, to be ready with a good wyll without murmuration or grudging, to obey all his lafull and reasonable commandementes, to feare him, and to be lothe to displease hym, to be faythfull and true vnto him. And to his power to procure and do that, which is for his maisters honestie and profyte. And that as well in his masters absence, and out of his sighte, as whan he is presente, and loketh vppon hym, accordyng to the wordes of saint Paul, where he saith:

**Ephe. vi.**

Seruautes be you obedient vnto your maisters, with feare and tremblyng, with simple and playne hartes, as vnto Christe, not scrupnge onely in theyr syghte, as pleasers of men, but as the seruautes of Christ, doinge the wyl of god from the harte, & with good wyll, thinkinge that ye serue god, & not men. And be you sure, that of all your good seruice, you shal receiue reward of god.

**Tit. ii.**

And agayne to Titus he writeth thus:

¶

### The fyfte cōmandement.

Exhort the seruantes to be obedient vnto their maisters, to please them well in all thynges, not to be patterers and pzaters against them, nor pyckers nor priuie conueyours of their maisters goodes: but to shewe all truthe and faithfulness. Sainte Peter also byddeth seruantes to obey their maisters with all feare, not onely yf they be good and gentyll, but also though they be frowarde.

1. Pet. ii.

And of the other syde, the office and duetie of maisters to their seruautes is, to prouide sufficiently for them, of al thinges necessary, to se them instruct in the knowlege of the commandementes of god, and that they obserue the same, and not be ouer rygorous vnto them, but with discretion to correcte them, whan they do amysse, and to cōmende and cherishe them, whan they do wel, according to the saying of saint Paule: You that be maysters, do vnto your seruantes that is righte and reason, knowinge that your selues haue also a maister in heauen. And in an other place he sayth: Be not rygorous vnto your seruantes, for you haue a maister in heauen, that regardeth all persons indifferently. And the wyse man sayth: Deate, correction, and worke is due vnto ser-

Coll. iii.

Ephe. vi.

Ec. xxxiii.



### The syxte cōmandement.

uantes. Sette thy seruaunt vnto labour, that he be not ydell, for ydelnes bryngeth moche euyl, set hym to worke, for that belongeth to hym, if he be not obedient, correcte hym.

**A**ND in this cōmaundement is also implied, that chyldren and yonge folkes, shulde gyue due honour and reuerence to olde men, and to al suche as be theyr maisters and tutours, to brynge them vp in learnynge and vertue, whiche be in this behalfe as fathers vnto them, and so as fathers must be honoured and obeyed.

### The exposition of the syxt cōmandement of god.

**Thou shalt do no murther.**

**I**N this cōmandement is forbidden, not onely bodily killinge, & all maner of violent layinge of handes vpon any man, as striking, cutting, woundyng, and all maner of bodily hurtynge, by acte or dede: but also all malice. angre, hate, enuy, dysdayne, and all other euylle affections of the harte, and also all sclaunder, backbitinge, scoldynge, bannynge, raylynge,  
scor

**The syxte cōmandement.**

scornynge, or mockynge, and all other  
euyl behauiour of our tounge against  
our neighbours, whiche all be forbyd-  
den by this cōmaundement, for they be  
rootes and occasions of murther, and  
other bodily hurte.

**The** contrary of all these thynges  
be commanded by this cōmandement,  
that is to say, that we shulde with our  
hartes, loue our neighbours, and with  
our tonges speake well of them and to  
them, and in our actes and dedes doo  
good vnto theym, shewynge towarde  
them in harte, worde, and dede, pacy-  
ence, mekenes, mercy, and gentylnesse,  
yea though they be our aduersaries &  
ennemies. And that this is the trewe  
sence and meanyng of this commande-  
ment, it appereth, by the exposition of  
our sauour Christ in the gospel, where  
he declareth, that we shoulde neither  
hurt any man in dede, nor speke of him  
or vnto him maliciously or contemptu-  
ously with our tonges, nor beate ma-  
lyce or angre in oure hartes: But that  
we shulde loue them that hate vs, saye  
well by them, that say euyl by vs, & do  
good vnto them that do euyl vnto vs.  
And accordinge to the same sayinge of  
Christ

Mat. v.



The syxte cōmandement.

i. Ioan. iiii. Christe, saynt John sayth also, That he that hateth his brother, is a manqueller.

It is not forbidden by this cōmandement, but that all rulers and gouernours, as princis, iudges, fathers, masters, and suche other, may for the correction of them, whiche be vnder their gouernance, vse such maner of punishmente, eyther by rebukefull or sharpe wordes, or by bodyly chastising, as the lawes of euery realme doo permytte. And not onely they maye do thus, but also they be bounde so to doo (onelesse they se reasonable cause to the contrary) and offende god if they do it not, as is before declared in the fyfte cōmandement.

All rulers also muste beware & take hede, that in their corrections and punishmentes, they do not procede vpon any priuate malyce of their hartes, or displeasure towarde any man, or for any lucre, fauour, or feare of any person, but that they haue theyr eye and consyderation onely vpon the reformation and amendemente of the persone, whom they do correct, or els vpon the good order and quietnes of the cōmon weale, so that styll there may remayne  
in

**The fyfte cōmandement.**

In theyr hartes charity and loue towar-  
des the person, they punyſhe. And lyke  
as the father loueth his chylde, euen  
whan he beateth him: Euen ſo a good  
iudge, whan he giueth ſentence of deth  
vpon any guilty perſon, although he ſhew  
outwardely ſharpenes and rigour, yet  
inwardly he ought to loue the perſone,  
and to be ſorry and heauy for his offen-  
ces, and for the death, whiche he hym  
ſelfe by the lawe, doth and muſt nedes  
condemne hym vnto. And although in-  
feriour rulers and gouernours may cor-  
rect and punyſhe ſuch as be vnder their  
gouernance, yet they may not punyſhe  
by death, nor mutilate, mayme, or im-  
priſon them, or uſe any corporall vy-  
olence towardeſ them, otherwyſe than  
is permytted by the hyghe gouernour,  
that is to ſay, by the prince and his la-  
wes, from whome all ſuche authoritie  
dothe come. For noo man maye kyll or  
uſe ſuch bodily coercion, but onely prin-  
cis, and they whiche haue authoritie  
from princis, ne the ſayde princis, nor  
any for them, may do the ſame, but by  
and according to the iuſt order of theſe  
lawes and ordinances.

**Moreouer** no ſubiectes may draw  
their



**The syxte cōmandement.**

**their swordes againste their prynce for any cause what so euer it be, nor against any other (sauyng for laufull defence) without their prynces lycence. And it is theyr ductie to drawe theyr swordes for the defence of their prynce and realme, whan so euer the prynce shall cōmaunde them so to doo. And although princis, whiche be the chiefe & supreme heades of their realmes, do otherwise than they ought to do: yet god hath assigned no iudges ouer theym in this worlde, but wyll haue the iudgemente of them reserued to hym selfe, and wil punyssh them whan he seeth his tyme. And for amendement of suche princis, that do otherwise than they shulde do, the subiectes may not rebell, but muste pray to god, whiche hath the hartes of princis in his handes, that he so turne their hartes vnto hym, that they maye vse the sworde, whiche he hath gyuen them, vnto his pleasure.**

**Against this commaundement offende all they, whiche do kyll, mayme, or hurte any manne withoute iuste order of the lawe, and gyue the counsaile, ayde, fauour, prouocation or consent thereto.**

**And**

### The syxte cōmandement.

**And** also all they, whiche may (ye they wyl) by theyr authoritie or lawfull meanes, deliuer a man from wrongfull death, mutulation, hurt, or iniury, and wyl not do it, but wyl wink therat, and dissemble it, be transgressours of this cōmandement.

**And** all iudges, which seing no sufficient matter or cause of deathe, or vpon light triall, without sufficient examination & discussion, gyue sentence of death, or whan the matter or cause of death is sufficient, and the triall good, yet delyte in the death of the person, be transgressours of this cōmandement.

**And** lykewyse be all those, which in causes of lyfe and deathe, being impanelled vpon inquestes, do lyghtrly condempne or endite any persone, withoute sufficient evidence, examination, and discussyon of the informations gyuen vnto them. And moreouer al those, whiche either in such causes do giue fals evidence or information, either wittingly, contrary to their own conscience, or doubting of the truth of those informations, or without sufficient examination do promote, enforce, or maynteyn suche

cuius



The sixte cōmandement.  
euidences, informations, or inditement-  
tes, do also breake this cōmandement.

**S**O DO all they, whiche wyllyn-  
gly do kil them self for any maner of cause,  
for so to do, there can be no pretence of  
laufull cause, ne of iuste order. And  
therfore he that so doth, killeth at ones  
bothe body and soule.

**F**inally all they, whiche beate ha-  
tred and malyce agaynst their neygh-  
bours. and eyther maliciousely speake  
wordes of contempt, dispite, checking,  
cutsyng, and suche other, or els publish  
theyr neyghbours offences to their scan-  
der, rather thā to theyr amēdmēt: And  
generally all they that lyue in yre, ma-  
lyce, enuy, and murmurynge at other  
mens welth, or reioysyng at other mē-  
s trouble or hurt, or such other like, they  
offende all agaynst this precepte.

**T**he exposition of the seuenth  
cōmandement of god.

**T**hou shalt not cōmyt adultery.

**A**LTHOUGH this worde Adul-  
tery doth signify proprely the vn-  
laufull commixtion of a maryed  
man

**The seuenth cōmandement.**

man with any other woman, thā with his owne wife, or els of a married woman with any other man, thā her own husbāde: yet in this commandement it is taken not onely for that, but alsoo for all maner vnlawfull copulation betwene man and woman married and vnmarrried, and all maner of vnlawfull vse of those partes, whiche be ordeyned for generation, whether it be by adultery, fornication, incest, or any other meane.

**And** in lawfull matrimonye a man may breake this commaundement, and lyue vncaste with his owne wyfe, yf he doo vnrmeasurably or inordinately setue his or her fleschly appetite or lust. And of suche the deuyl hath power, as the aungell Raphael sayd vnto **Thob. vi.** **Thob.** they that marrye in suche wyse, that they exclude god out of their hartes, and giue them selues vnto theyr owne carnall lustes, as it were an horse or a mule, whiche haue no reason: appon suche persones the deuyl hath power.

**Also** all chrysten people ought highly to regard the obseruation of this cōmaundement, consydering how moche  
D god



The seventh cōmandement  
god is dyspleased, and what venge-  
ance he hathe alwayes taken, and euer  
wyl take for the transgression of the  
same. For confirmation whercof, you  
shall vnderstande, that god in the time  
of Moyses lawe, cōmanded, that who  
so euer commytted adultery, shulde be  
stoned to death.

And that almyghty god, after the  
chyl dren of Israel had commytted ad-  
ultery with the women of Moab and  
Madian, comanded fyrst, that the hea-  
des & rulers of the people shuld be han-  
ged, for that they suffered the people so  
to offende god. And afterwarde cōman-  
ded also, euer y man to slea his neygh-  
bour, that had so offended. In so much  
that there was slain of that people the  
nounge of .xxiii. M. and manye moo  
shuld haue ben slain, had not Phinees  
the sonne of Eleazar the hyghe prieste,  
turned the indignation of god from the  
chyl dren of Israel. For this Phinees,  
whan he sawe Zamry, chiefe of the  
tribe of Simeon, in the presēce of Mo-  
ses, and all the people, goo vnto Cos-  
by, a noble mans daughter of the Ma-  
dianites, to committe fornication with  
her, he rose frome amonge all the mul-  
titude

**The seventh cōmandement.**

titude, and taking a sword in his hād, went into the house where they were, & thrust them bothe through the bealies. Whose feruente mynde and zeale, god did so moch allow, that he did therfore both cease from the farther punishmēt of the Israelites, & also grāted to phinees, and his successours, for euer, the dignitie of the high priesthode.

Also the tribe and stocke of Beniamyn was so punished for the maintenance of certayn persons of the citie of Gaba, whiche had, contrary to this cōmandement, shamefully abused a certaine mans wyfe, that of. cxxv. M. and vii. C. men of armes, there remayned on lyue but. vi. C. Iud. x.

Howeouer almyghtye god for the transgression of this commandement, caused byrmstone & fyre to rayne downe from heauen, vppon all the countrey of Sodom and Gomor, and so distroid the hole region, both men, women, and beastes, and all that grewe vppon the earthe, reserupnge ouely Loth and his two doughters. Gen. xix.

These terrible examples, and many other lyke, almyghty god byd shewe in  
D ii tymes



The seventh cōmandement  
tymes past, to the intent we shuld haue  
them in our continuall remembraunce,  
and shuld euer stande in awe and feare  
so to offende god. For though he dothe  
not presently punyshe vs here in this  
worlde, as he dyd the persons afore re-  
herced: yet his longe pacience and for-  
bearng, is no allowaunce or forgyue-  
nes of our offences, yf we continue styl  
in them, but a soore accumulation and  
heaping together of goddis wraath and  
indignation agaynst the day of iudge-  
ment. At whiche tyme in stede of this  
tempozall payne, we shall receyue euer

Rom. ii. lastyng payne, being (as saint Paul  
sayth) excluded from the euerlastinge  
kyngedome of heauen. And as Chyriste  
sayth in the Gospell, and saynte Iohn

Mat. xxv. in the Apocalipse: we shall be caste into  
Luc. xiii. the bournynge lake of helles, where is fyre,  
smystone, wepyng, wepyng, and gnasshng  
of teth without ende.

Furthermoze in this commaunde-  
ment not onely the vices before reher-  
sed, be forbydden and prohibited, but  
also the vertues contrary to theym be  
requyred and commanded: That is to  
say, fidelitie, and true keepng of wed-  
locke in theym that be married, conty-  
nence

**The seuenh cōmandement,**

nence in theym that be vnmariēd : And generally in all persons, shamefastnes and chastnes, not only of dedes, but of wordes and maners, countenance and thought. And morcouer fastyng, temperance, watchyng, labour, and al laulful thiges that cōduce & helpe to chastitie.

And therfore against this cōmandement offende all they, whiche take any synge woman, or other mans wyfe, or that in their hartes do couete or desyre vnlawfully to haue them: for as Christ sayth : who so ever beholdesth a woman, couetyng her vnlawfully, hath already committed adultery with her in his harte.

Mat. xxv.

They also offende this commandement, that take in marriage, or oute of marriage, any of theyr owne kynrede, or affinitie, within the degrees forbiddē by the lawe of god.

Leui xviii.  
&.xx.

They also offende this commaundement, whiche abuse them selues, or any other persons against nature, or abuse theyr wyues in the tyme of their menstruall purgation.

They also that do noryshe, styre vp, and prouoke them selues, or any other, to carnall lustes & plesures of the body



### The eyght cōmandement.

by vnclenly and wanton wordis, tales, songes, syghtes, touchynges, gay and wanton apparrell, and lasciuious deckyng of them selues, or any such wanton behauiour and inticement. And also all those, whiche procure any suche acte, or that minyster house, lycence, or place therevnto. And all counsaylers, helpers, and consentours to the same, do greuously offende and transgresse this cōmandement. Likewise al they that auoyde not the causes hereof, so moche as they conueniently maye, as surfetting, slouth, idelnes, immoderate slepe, and company of suche both men and women, as be vnchast and euyl disposed, be gyltie of the transgression of this cōmandement.

### **T**he exposition of the eyght cōmandement of god.

#### Thou shalt not steale.

**V**NDER the name of theft or stealing, in this cōmandement is vnderstande all maner of vnlaufull takyng away, occupieng, or keepyng of  
an

**The seuen cōmandement.**

an other mā's goodes. whether it be by  
force, extortio, oppressio, bribery, vsury,  
simony, vnlawful cheuisance, or shiftes,  
or els by fals bieng & selling, eyther by  
false weightes, or by false measures, or  
by sell yng of a thyng countersayte for  
a true, as gylte copper for true golde,  
or glasse for precious stones, and gene-  
rally all maner of fraude and deceyte.

**And** lyke as the vyces before reher-  
sed, be forbidden by this precept: Euen  
so sundry vertues, contrary to the sayd  
vices, be cōmaunded by the same, as to  
deale truely & playnly with our neigh-  
bours in all thynges, to gette our owne  
goodes truely, to spende them lyberal-  
ly vpon theym that haue nede, to feede  
the hungry, to gyue drynke to the thir-  
sty, to clothe the naked, to harborowe  
the harbourlesse, to comforte the sycke,  
to visyte the prisoners: And synallye  
to helpe our neyghbours, with oure  
learnynge, good counsayle, and exhor-  
tation, and by all other good meane  
that we can.

**Against** this cōmandement offend  
al they, which by craft or violence, vpon  
sea or land, spoyle, robbe, or take away



**The eyght cōmandement.**

any other mans seruant or child, land, or inheritance, horse, shepe, or cattelle, fysh, foule, conyes, or deere, moneye, iewels, appataile, or any other thyng, whiche is not theyr owne.

Lykewyse offende all they againste this cōmaundement, whiche haue goodes gyuen to an vse, and put theym not to the same vse, but kepe them to their owne aduantage, as maisters of hospitals, and false exrecutours, whiche conuerte the goodes gyuen to the sustentation of the poore folkes, and to other good and charitable vses, vnto theyr owne profit. And also all they, whiche receiue rent or stipēd, for any office spirituall or temporall, & yet do not theyr office belonging therunto, be transgressours of this commandement.

And so all they which take wages or fee, pretending to deserue it, and yet do not in dede, as labourers and hyred seruantes, whiche loyter, and doo not applye theyr busynesse: And lykewyse aduocates, proctours, atturneys, counsaylers in any of the lawes, which som tyme for lytle payn take moch stipend, or by their defaute & negligence, marre  
good

The eyght cōmandement  
good causes, or do any thing to the hin-  
derāce of speedy iustyce, for their aduā-  
tages, do trāsgresse this cōmandemēt.

Also al ydel vacabundes and sturby  
beggers, which being able to get their  
lyuinge by labour, take suche almes,  
wherwith the poore and impotent fol-  
kes shulde be releued and susteyned, do  
offende against this commandemente.

Moreouer al they trāsgresse this  
commandement, which bye any stoolne  
goodes, knowyng that they be stoolne,  
or that bye thynges of them that haue  
none authoritie to sel them, or alienate  
them, if they know the same. And like-  
wyle do they, whiche withholde goodes  
stoolne, or that fynde thynges losse, and  
knowyng the owner therof, wyll not  
restore them, or wyll not doo their dili-  
gence to knowe the owner.

They also which defraude their hi-  
red seruantes of theyr due wages, and  
they that borowe any thing, or receyue  
any thinge delyuered vnto them vppon  
truste, and wyll not restore the same  
again. And they that vse false weigh-  
tes or mesures, or deceytful wares, or  
sell theyr owne wares at an vncereaso-  
nable



The eyght cōmandement  
nable price, farre aboue the iuste value.

And they that ingrosse & bye vp any  
kinde of wares holely into their owne  
handes, to the entente that they maye  
make a scarcenes therof in other mens  
handes, and sell it againe as they liste.

And generally all couetous menne,  
which by any meanes vnlawfully get,  
or vnumercyfully kepe their goodes fro  
them that haue nede, be transgressours  
and breakers of this commandement.

**The exposition of the nyynth  
commaundement of god.**

**Thou shalt not beare false wytn-  
nesse against thy neyghbour.**

**B**Y THIS commandement is for-  
bydden al maner of lying, slan-  
deryng, bakbyting, false repo-  
tyng, false accusynge, euill counsay-  
lyng, and all suche mysbyng of our  
tonge to the hurte of our neyghbours,  
whether it be in their bodye or goodes,  
or in their good name and fame. The  
apostle saint James lykeneth the tong  
of a mā, vnto the bit of an hors mouth,  
whi-

**Iacob. iiii.**

**The nyynth cōmandement**

whych turneth the hole horse euerye  
waye, as pleaseth him that sitteth on  
the horse backe: and he compareth it  
also to the hearme of a shyp, wherby al  
the hole shyp is ruled, at the pleasure  
of him that gouerneth the hearme. And  
thirdly, he compareth it vnto a sparke  
of fier, which if it be suffered, will burne  
vp an hole towne or citie. And surely al  
these comparisons be verie apte and  
mete. For the tong of a man no doubt,  
is the chiefe stay of all the hole bodie,  
either to do moche good, or to do moch  
hurt. The voyce of the tounge perceith  
the hartes of hearers, and causeth the  
to conceyue of other men, good or euill  
opinion. It kyndleth or quencheth con  
tention. It disposeth men to warre or  
peace, and moueth the hearers sundry  
wayes, to goodnes or vyce. And like as  
the great ragious flames, that go fro  
house to hous, come but of one sparkel,  
whiche in the beginning mought hane  
ben easily quenched, but by negligence  
and sufferance encreaseth and wareth  
so great, that no man can resyst it: And  
lyke as fyre is a great comoditie many  
wayes, yf it be well and wysely vled,  
& contrary an vtter destruction, if it be  
suffered



**The nyynth cōmandement**

**suffered, and not takē hede vnto: Euen  
soo of mans tounge, althoughe it be a  
bery small membre of the bodye, yet  
there commeth excedyng great bene-  
fytes, bothe to him selfe and to others,  
yf it be well and wisely gouerned. And  
contrarywise, yf no hede be taken ther-  
vnto, but be suffered to runne at large,  
than it is not one euil alone, but a roote  
and occasion, or rather a heaping togy-  
ther of all euyls.**

**And bycause that of the tonge com-  
meth so moche good, or so moche euyl:  
Therefore by this commaundement is  
not onely forbydden all euyl vse of the  
tonge, to the hurte of our neyghbours,  
but also in the same is commanded all  
the good vse of the tong, to the benefite  
of our neyghbours, as to be true and  
plaine in our wordes, to be faythful in  
couenantes, bargaines, & promyses, to  
testifie the truthe in all courtes, iudge-  
mentes, & other places, to reporte well  
of theym that be absente, to gyue good  
counsaille and exhortation to al good-  
nes, to dysuade frome all euyll. And  
whan we know any man to do amysse,  
not to publyshe his faute to other men  
to his sclāder, but rather to admonishe  
him**

**The nynth cōmandement.**

him priuily betwene hym and vs, and to seke his reformation, to speake well by our ennemies, to pacifie & set at one them that be ennemies, to excuse them and to answer for thē, that be vniustly sclandred: and generally in al other thinges to vse our tounge in truth, to the wealthe of our neyghbours.

**A**gainst this cōmandement offende all they, whiche by lying and vttering of false speche, deceyue and hurte any man. And suche lyers, be the deuyls chyliden. For as sainte John saithe in his gospell: The deuyl is a lyer, and father of lyers. And therefore biddeth saint Paul: That we shuld put away lying, and speake trouthe euerye man to his neyghbour.

Ioan. viii.

Ephe. iiii.

**T**hey also offende against this cōmandemente, whiche be detractours, backbiters, and sclanderers, whome the wyse man dothe lyken vnto serpentes, that priuily byte or sting men behinde, whan they be not ware therof. And surely suche menne (what so euer they pretende) go not aboute to heale & amende thē that do amysse, but rather do satisfie theyr owne malyce, & sclanderous tonges, For like as the surges, that

Eccl. x.



**The nynti cōmandement.**

that wyl heale a wounde, dothe couer it, and bynde it, that it take no open ayre: So yf we intende the amendment of our neyghbours fault, we muste not open it abroad to his hurt, but we must be sorry, and pray to god for him, and so taking him to vs, we must priuily counsaile and exhorthe him. And this louing correction, wyl make him beware and take hede, that he offende no more. But yf we tell his fautes, fyrste to one, and after to an other, and charge euery one to kepe counsaile, as though we hadde told it to no mo, this is no amendment of his faute, but a declaracion of our owne, and a reprehension of our selues, in that we vtter forthe vnto other, that thynge whiche we our selues iudge not to be vttered. And surely we condemne our selues therin, for we shoulde fyrste haue kepte it secrete to our selues, yf we wolde not, an other man shoulde vtter the same. And therfore the wyse

**Eccle. xix.** man saythe: If thou hast herde any thynge againste thy neyghbour, let it dye within the, and be sure it wyl not burst the. And in an other place: As euyl is he that backebitteth priuely, as the serpente whiche spyngeth vnwares.

**And**

**The nyynth cōmandement.**

**And** they also offende agaynst this commaundement, whiche gladly gyue eares, and be redy to here such backbitours. For as saint Bernarde saithe: Lyke as the backebyter carieth the deuyll in his mouth: so the hearer carieth the deuyll in his eare. For the detra-ctour is not gladde to telle but to him, whiche is glad to heare. And the wyse man saithe: That lyke as the wynde dry-eth away the raine, enen so doth a sadde and a dyspleasant countenaunce dryue awaye the tonge of the backebytours, and maketh them abashed.

**Pro. xxx.**

**They** also breake this commaundement, which with flattering and double tongues, go aboute to please suche as be glad to here complaints. Judges also, whiche gyue sentence, contrarye to that which they knowe to be true, & they that in iugement do hyde and suppress the truthe, and they that make false ples, to the delay & hynderaunce of iustice, or any otherwyle do stoppe iustice. And enquestes, whiche vppon lyghte groundes, or vppon groundes not wellexamyned or discuffed, gyue verдите, be trasgressours and breakers of this commaundemente. And aboute  
other



**The tenth cōmandement.**

other, they do transgresse this cōmandement, whiche in preachynge or other wayes, doo teache or mainteyne anye false or erroneous doctrine, contrarie to the worde of god, or that doo teache fables, or mens fantasies and imaginations, affirming them to be the word of god. And suche be wors than false witnessses of worldly matters, for they beare false witness against god and his truthe.

**The exposition of the tenth  
commandement of god.**

**Thou shalt not bniustly desyre** thy neyghbours house, nor thy neyghbours wyfe, nor his seruante, nor his maide, nor his ore, nor his asse, nor any thinge that is thy neyghbours.

**V** WHERE AS in the other commandementes before reherfed, be forbydden al wordes & dedes, whiche be agaynste goddes pleasure, & the loue of our neyghbours: In this laste precepte is forbidden the inward consent of the harte, to all vnleful motions, desyres, delites, inclinatioṣ, and  
asse

**The tenth cōmandement.**

ections vnto euyl, whiche thinges be so  
roted and planted in al vs the children  
of Adam, euen from the fyrste houre of  
our byrth, that althoughe by the inspi-  
ration of the holy goste, and the grace  
of god gyuen vnto vs, we doo intende  
neuer so well, and wolde moſte gladly  
eschue all euyl: yet there remaineth in  
vs a disposition & redynesse vnto suche  
thinges, as be contrary to the wyl and  
comandement of god: In soo moche,  
that if the grace of god did not helpe vs  
to stay & resiste our naughty thoughtes  
and delyte vnto synne, the same our  
concupiscence and noughtines, shulde  
be so moche, that we shuld runne head-  
lynge into synne and mischiefe, our na-  
ture is so corrupte, and we be soo farre  
frome the perfecte obedience vnto god-  
dis wyl, whiche obedience Adam had  
in the state of innocencye. And of this  
corruption of our nature and redynes-  
se vnto euyl, complayneth sainte Paule  
in his epistle vnto the Romans, where  
he declareth at length, that the nature  
of man is soo full of concupiscence and  
euyl affections, that no man dothe or  
can of hym selfe satisfie or fulfyll the  
lawe of god: And that the law cōdem-

**Rom.vll.**



**The tenth cōmandement.**

**neth all meune as transgressours, and that therfore euey man for his saluation, muste haue refuge vnto the grace and mercy of god, obteyned by our sauiour Jesu Christ.**

**Furthermoze lyke as in the fyfte commandement, vnder the name of father and mother is vnderstande all superiours: And in the. vi. commaundement, vnder the name of kylling is vnderstande all wrothe and reuenginge, And in the. vii. commandemente, vnder the name of adultery, is vnderstande all vchaste lyuynge: And in the eyght commaundemente, vnder the name of thefte is vnderstande all disceyrefull dealynge with our neighbours: And in the. ix. cōmandemente, vnder the name of false witnesse, is vnderstande all misreporre, and vntrewe vse of our tonge: So in this laste commaundemente, vnder the name of desyringe of an other mans wife and goodes, is vnderstande all maner of euyl and vnlawful desyre of any thinge.**

**And lyke as in this precepte be forbidden euyl desyres, euē so in the same be cōmaunded good desyres, good affections**

### The tenth cōmandement.

ctions, good inclinations to godlye things, and the perfecte obedience of our hartes vnto goddis wyll, whiche althoughe we shall not fully and absolutely attayne vnto, whyles we be in this lyfe: Yet this cōmandement dothe binde vs to enforce and endeuour our selues thervnto, by continual fighting and resistinge agaynſt the sayde corruption, concupiscence, and euyl desyres, for as moche as by theym man is continually tempted to euyl dedes and vicious lyuinge, accordyng wherunto sainte James writeth: Lette no man saye, whan he is tempted to euyl, that he is tempted of god. For as god can not be tempted to euyl, so he tempteth no man to euil, but euery man is tempted, drawen, and allured by his owne concupiscence: than cōcupiscence, whā she hath conceyued, byngeth furthe synne.

Iacob. i.

All they be transgressours of this commaundement, whiche by deliberation and full consente, caste their myndes and lustes, to accomplyshe the concupiscence and desire, which they haue to obteyne and gette vnlawfully an other mannes wyfe, chylde, seruaunt,  
p. ii. house,



The tenth cōmandement.  
house, lande, cattall, or any thyng or  
goodes that be his.

And they also be transgressours of  
this commandement, whiche by enuy,  
be sorow of theyr neyghbours wealthe  
and prosperitie, or be gladde of theyr  
sorowe hindrance and aduersitie. And  
also all they whiche doo not set theyr  
myndes and studies, to preserve, main-  
teyne, and defende vnto theyr neygh-  
bours (as moche as it is in them) their  
wyues, chyldren, seruauntes, howses,  
landes, goodes, and all that is theyrs.  
For (as before is declared) this com-  
mandement not onely forbiddeth vs  
to desyre vnlawfully frome our neygh-  
bour any thing that is his: But by the  
same we be also commaunded, gladlye  
to wyshe and wyll vnto hym, that he  
maye quietly possesse and enioy al that  
god hath sent him, be it neuer so greate  
abundance. And this mynd we oughte  
to beate vnto euerye man by this com-  
mandement, not only yf they be  
our frendes and louers, but  
also if they be our enne-  
mies and aduer-  
saries.



Here

**H**ere foloweth the exposition  
of the prayer of our lord called  
the Pater noster, deuised  
in to seven petitions.



Our father whychen  
art in heauen: ha-

lowed be thy name

Thy kingdō come ii

Thy wyl be done iii

in earth, as it is in

heauen.

Geue vs this daye our daylye  
bzeade. iiii

And forgyue vs our trespasses: v  
as we forgyue them that tres-  
passe against vs.

And let vs not be ledde into tem  
ptation. vi

But deliuer vs from euyl. Amē. vii

Ps. lxxi.

For



The notes



OR THE better and more ample declaration of this prayer, ye shall vnderstande, fyrste that our Sauyoure I E S V CHRISTE: was the author and maker thereof, and that therefore lyke as he is of infinite wysedome, and of infinite loue and charitie towarde vs: euen soo all christen men oughte to thynke and beleue, that this same prayer is the most excellent and most sufficient, and most perfect of all others. For neither there is any thinge in this prayer superfluous, neyther there wanteth any petition, suite, or requeste for suche thynges as be necessary for our iourney and passage in this worlde, or for our furtherance to thattaining of the lyfe and glorie euerlastynge.

Secondly that euery good christen man maye be assured to attayne the requestes made in this prayer, yf he shall enforce hym selfe, and apply his hole harte and wyl to the wyl and grace of him, vnto whome this prayer is made, and also yf he shall vtter and offer the said petitions inwardly with his harte  
and

### The notes

and with suche faith, confidence, and truste in god, as he requirerh. For surely no prayer is thankfull vnto god, but that whiche is made with the harte.

And therefore the prophet Dauid crieth to our lord with all his harte. And Moyses is noted to cry out aloud, whā he spake no word with his mouth, but he spake aloud with his hart. And our lord by his prophete noteth, that some praye with theyr lippes, and in theyr hartes mynde nothinge lesse than that which they pray for. And therefore who so euer intendeth by sayenge his Pater noster, to attayne his desyre, he muste haue with faith a good and earnest deuotion, & his harte as nygh as he can, voyde of vayne thoughtes, and applyed to god, soo that the entente and desyre of his harte maye be ioyned alwayes with the prayer of his mouth.

And for this purpose it is mete and moche requisite, that the vnlerned people shulde vse to make their prayers in their mother tongue, whiche they best vnderstande, wherby they maye be the more moued and stirred vnto deuotion, and the more earnestly minde the thinge that they pray for.

Ps. cxviii.  
Exo. xiiii.

Esa. xxix.



The fyrst petition.

**O**ur father which art in heauen,  
ha lowed be thy name.

**O**F THESE wordes Our father,  
placed in the begynninge of this  
petitiō, al tru chrysten men ought  
to conceyue a great comfort and ioy, in  
that they be taught and commaunded  
in this prayer, to take almightye god  
for their father, and so to call him, as  
for example: If our souerayne lord the  
kinge wolde say to any of vs, take me  
for your father, & so call me, what ioye  
in harte, what comforte, what confi-  
dence wolde we conceyue of soo fauou-  
rable, & graciouse wordes? Than moch  
more incomparably haue we cause to  
reioyse, that the kynge and prince of al  
princes shewith vnto vs this grace and  
goodnes, to make vs his chyl dren. And  
surely as the naturall sonne may assu-  
redly truste, that his father wyl doo  
for hym, all thynges that maye be for  
his settinge forth and aduancement:  
euen soo we maye vndoubtedly assure  
our selues, that hauinge almighty god  
to our father, blyng our selfe as obe-  
dient children, we shall lacke nothinge  
wt:che

of the Pater noster.

whych may be profitable for vs, towarde the euerlastyng inheritance prepared for vs.

And here is to be noted a lesson, that as this worde father, declareth the greate beneuolence, mercy and loue of god towarde vs, as well in the creation, as also in the redemption of man: so it admonisheth vs agayn of our dutie towarde hym, & howe we be bounde to shew again vnto hym our hole hart, loue, and our obedience and redynes to fulfyll all his preceptes and commandementes, with all gladnes and humilitie. And therefore who so euer presumeth to come to god with this prayer, and to calle hym father, and yet hath not full intent and purpose to vse hym selfe in all thynges lyke a kynd and an obedient sonne, he cometh to hym, as Judas came to Christ with a kysse, pretending to be his frend and his seruāt, in callyng him maister, and yet he was in dede a traytour to hym, and a deadly ennemy. And for this consideration, euery chrysten man that intendeth to make this prayer, ought inwardly and thoroughly to inserche and examyn himselfe, and if he fynde in hym selfe any

Luc. xxii.



Luc.xv.

The fyrste petition  
notable crime, for the whiche he ought  
to be ashamed to calle god his father:  
Let hym accuse hym selfe therof to god  
& recognise his vnworthynes, sayinge  
as the prodigall sonne sayde: father,  
I haue offended the, I am not worthy to be  
called thy sonne. And with due repentāce  
and firme pourpose and intente to a-  
mende his naughtye lyfe, let him lyfte  
vp his hart to god, and calling for his  
grace of reconciliation humblye saye:  
Our father, &c.

Moreover by these wordes, Our  
father, is signified that we ought to be-  
leue, that almyghty god is the cōmon  
father of all true christen people, and  
fatherly regardeth all, through and by  
the meane of our sauiour Iesu Christe,  
vnto whom all faithfull and obedient  
christen men be bretherne by grace and  
adoption, and called to inheryte with  
hym the kyngedome of heauen. And  
they be also brethern eche one to other,  
hauinge all one father, whiche is god  
almyghty. And therefore we ought not  
onely to be of one spirite towarde our  
said father, and to imploy and endeuor  
our selues to the vttermoste, to please  
hym, and to kepe his lawes and com-  
man-

of the Pater noster.

mandementes, but we ought also eche to consent with other, in perfitte loue and charitie, and eche to helpe and further other, towarde the sayd inhery-  
tance of heauen. And synally in all our prayers to god, eche to cōpyse other, & to pray for other. lyke as in this prayer we be taught to saye Our father, gyue vs our breade: forgyue vs our synnes: suffer vs not to fall into temptation: & delyuer vs from euyll.

By these wordes, whiche arte in hea-  
uen, we be taughte, that we oughte to haue an inwarde desyre, and a greatte care & study, to come to the place where our heauenly father is, and moche co-  
uete his syghte and presence. For lyke as a lounge chylde is euer desyrus to be where his father is: euen so oughte we euer desyre to be with our heauenly father, and to endeuour our selues that our conuersation be al withdrawen fro  
the worlde, the fleshe, and the deuyl, and be set in heauen and heauenly thin-  
ges, as saynte Paule teacheth, and we shulde contynually wayle and lament, by cause we be not with our heauenly father, sayenge with the prophete:  
wofulle am I, that my dwellinge vpon  
the

Phil. iii.

Ps. cxix.



The fyrste petition  
the earth is so moche prolonged.

In these wordis halowed be thy name  
it is to be noted, that by the name of  
god, is vnderstande god hym selfe, the  
power of god, the myght, the maiestie,  
the glory, the wysedom, the prouidēce,  
the mercy and goodnes of god, and all  
suche other good thynges, as in scrip-  
ture be attributed vnto god. And this  
name is halowed, whan it is praysed,  
glorified, sette forth, honoured & ma-  
guified of vs both in worde and dede.

And where in this petition we pray,  
that his name myght be halowed, it is  
not to be taken or thoughte, that this  
name of god, whiche in it selfe is euer-  
more most holy, moste glorious, moste  
meruailous and full of maiesty, can be  
eyther aduanced or dimynysht by vs,  
or any thing that we can do, but we de-  
syre here, that this mooste holpe name  
may (accordyng as it is in it selfe most  
holy) be so taken, vsed, honoured, and  
halowed of vs and of all others, as  
well heathen as christened, lyke as on  
the contrary part, this name is sayd to  
be polluted and defyled, whan we doo  
eyther in word or dede, contumeliously  
and

of the Pater noster.

and contemptuously, or otherwysely dishonour the same.

**W**e desire therefore in this petition, that all false faith, by the whiche men eyther mistruste god, or put theyr confidence in any other thyng more than in hym, may be destroyed. And that all witchcraftes and false charmes and coniurations, by the whiche Sathan and other creatures be enchanted, may cease and geue place to goddis holye name, and soo lykewise, that all heresies and false doctrines may vanishe away, so that goddis holy worde maye be truely interpreted, & purely taughte and set forth vnto all the worlde, and that all infidels may receiue the same, and be conuerted to the right catholike faith, wherby all disceyte, hypocrisy, and counterfaytynge of truthe, of rightuousnes, or of holynes myght clerely be extincte.

**F**urthermore we beseeche and pray god here, that his name may be hallowed, so that noo man shulde sweare in vain by it, or otherwise abuse the same, to lye or to disceiue his neighbour. And generally, that none shoulde fall into  
pride



**The fyrst petition**

pride or ambition, into desyre of worldly gloire and fame, into enuy, malice, couetousnesse, adulterye, gluttonye, sloth, backbiting, sclandering of his neyghbours, ne into any other euylle or wycked thoughtes and dedes, wher by the name of god may be dishonored and blasphemed.

**In this** praye also we requyre god to graunt vs, that in all perylles and daungers we runne vnto hym, as vnto our onely refuge, and call vpon his holy name, and that in our good wordes and workes, we may please and magnifye hym, & be by him preserued from the moste damnable synne of vnkynednes towards hym. And also that we which do alreedy pfecte the right faith, may styll continuetherein, and may do and expresse the same as welle in our outwarde conuersation, as in confesying it with our mouth, so that by our good lyfe, and our good workes, all othyr may be moued to good, and that by our euyl workes and synnes, no mā may take occasion to sclāder the name, or hymnysh the laude and prayse of god, but that all our workes and doynge myghte retourne to the honour  
and

of the Pater noster.  
and prayse of goddis name.

The seconde petition.

**T**hy kyngdome come.

**T**HIS seconde petition is very necessary, for no doubt our auncient ennemye the deuyll gothe aboute continually by al crafty meanes, to deceyue vs, and brynge vs vnder his power and dominion. And surely so longe as pryde and disobedience reygne in vs, so longe as yre, enuye, wrothe, or couetousnesse reygne in vs, so longe as gluttony, lechery, or any kynde of synne reygne in vs, so long we be vnder the dominion and kyngdom of the deuyll. For the deuyll vndoubtedly, is kyng ouer al the children of pride, that is to say, ouer al them that be synners, rebelles, and disobedient vnto god.

And for as moche as it is not in our power to delyuer our selues frome vnder this tyrannye of the deuyll, but only by goddis helpe (for our pardition and vndoyng is of our selues, but our helpe and saluation is of god, as saith the prophete Osee) therefore it is very necessarye for all trewe chrysten people, to make  
this

Osee. xlii.



The seconde petition

this petition incessantly vnto our heavenly father, and to beseeche hym according to this doctrine of Christ, that by his grace and helpe, we may escape the dominion and power of the deuyll, and that we may be made subiect vnto his heavenly kyngedome, therefore in this petition we desire god to gyue vs afore all thinges, true and constant fayth in hym, and in his sonne Iesu Christ, and in the holy goste, with pure loue and charitie towardes hym and all men, to kepe vs also from infidelitie, desperation, and malice, whiche myght be the cause of our destruction, to deliuer vs from dissensions, couetousnes, lechery and euyll desires and lustes of synne, and so the vertue of his kyngdome to come, and to reigne within vs, that all our hart, mynde, and wyttes, with all our strength inwarde and outwarde, maye be ordered and directed to serue god, to obserue his commandementes and his wyll, and not to serue our self, the fleshe, the worlde, or the deuyll.

We desire also, that this kyngdom once in vs begunne, may be dayly increased and go forward more & more, so that all subtylle and secrete hate, or slouth,

of the Pater noster.

flourthe, whiche we haue to goodnesse,  
be not suffered to rule so in vs, that it  
shall cause vs to loke backe agayn, and  
to fall into syn, but that we may haue  
a stable purpose and strengthe, not on-  
ly to begynne the lyfe of innocency, but  
also to procede earnestly further in it,  
and to perfourme it, accordynge to the  
sayinge of saynt Paule, where he prai- **Coll. i.**  
eth, that we may walke worthily, plea-  
synge god in all thynges, beyng fruit-  
full in all good workes, and growinge  
and increasynge in the knoweledge of  
god. Also in an other place he saythe :  
worke and doo the truthe in charitie, and en- **Ephe. iiii.**  
crease and go forwarde in Chyste.

Therfoze in this prayer, despyng  
the kyngdome of god to come, we re-  
quire also, that we being alredy recey-  
ued and entred into the kyngedome of  
grace and mercy of god, may so conti-  
nue & perscuere therein, that after this  
lyfe, we may come to the kyngdome of  
glory, whiche endureth for euer. And  
this is that greate and seruent desyre,  
wherewith good men, beinge mortified  
from worldly affections, haue ben and  
be alwayes kyndled and enflamed, as  
appereth by saint Paul whan he sayd:



The thyrd petition

Phil.i. I wold be losed from this body, and be with  
Rom.viii. Christ. And in an other place he saith: we  
that haue receyved the first frutes of the sppe  
rite, waile & mourne in our selues, wishing and  
sokynge to be despyered from the mortallitye  
and myseries of this body, into the glozpe of  
the childezen of god.

The thirde petition.

**T**hy wyl be done in earth,  
as it is in heauen.

**F**OR THE better vnderstanding of  
this thirde petition, we must know,  
that by disobedience and synne of  
our fyrste father Adam, we be as of our  
nature onely without the grace of god,  
vnable to fulfill the wyl and preceptes  
of god, and so enclined to loue our sel  
ues, and our owne wylles, that we can  
not hartily loue neyther god nor man,  
as we ought to do. And therfore we be  
ing ones christen men, it is requisite for  
vs to pray, that like as the holy angels  
& saintes in heauen (in whom god reig  
neth perfectly and holy) do neuer cesse  
ne shall cease, to glorify hym, to praise  
hym, & to fulfyl his wyl and plesure in  
all thinges, and that most readyly and  
gladly

of the Pater noster.

gladdely without any maner of grudging or resisting therunto, knowing certapuly and clerely, that his wyll is alway the best: euen so that we the chyl- dren of god in earthe, maye dayly and contynually prayse god, and by our ho- ly conuersation in good workes, and good lyfe, honour & glorifie hym. And that we may from tyme to tyme so mo- tifie our owne naturall corrupt and sin- full appetite and wyll, that we may be euer redye, lyke loupng children, hum- bly, lowly, and obediently, to appoyne, allowe and accomplishe the wil of god our father in all thynges, and to sub- mytte our selues with all our hart vn- to the same, & to acknowledge, that what so euer is the wyll of god, the same is moste perfite, most iust, most holy, and most expedient for the welth and helth of our soules.

Wherfore in this petition also, we desyre of god true and stable pacience, whan our wyll is letted or broken, And that whan any man speaketh or dothe contrary to our wyll: yet therefore we be not out of pacience, neyther curse or murmur, or seke vengeāce against our aduersaries, or theym whiche lette our



The thyrde petition

wyl, but that we may say wel of them, and do wel to them. We pray also, that by goddis grace we may gladly suffer all diseases, pouertie, dispisynge, persecutions, and aduersities, knowynge that it is the wyl of god, that we shuld crucifie and mortifie our wylles. And whan any suche aduersitie chaunceth vnto vs, attribute all vnto the wyl or suffrance of god, and giue him thanks therfore, who dothe orde al such thinges for our weale and benefitte, eyther for the exercise and the tryalle of the good, to make theym stronger in goodnes and vertue: or els for the chastisement & amendment of the euill, to suppress their euill motions and desires.

And also we pray, that whan so euer it shall please god to call vs out of this transitory lyfe, we may be wyllinge to dye, and that conformynge our wyl to the wyl of god, we may take our deth gladly: so that by feare or infirmitie, we be not made disobedient vnto hym.

We desire furthermore, that al our membres, eyes, tonge, hart, handes, and feete be not suffered to folowe the desires of the fleshe, but that all maye be  
used

of the Pater noster.

used to the wylle and pleasure of god :  
and that maliciously we reioyse not in  
their troubles, which haue resisted our  
wylle. or haue hurte vs, nor that we be  
enuyously sorowful, when that they pros-  
per and haue welfare, but that we may  
be contented and pleased with al thing  
that is goddis wylle.

The fourthe petition.

**G**yue vs this day our  
dayly breade.

**F**OR THE better declaration of  
this fourth petition, ye shal under-  
stande fyrst, that our lord teacheth  
vs not in this petition, to aske any su-  
perfluous thyng of pleasure or delecta-  
tion, but onely thynges necessary and suffi-  
cient, and therefore he byddeth vs only  
aske bread : wherein is not ment super-  
fluous riches, or great substance, or a-  
bundance of thynges aboue our estate  
or condition, but suche thynges only as  
be necessary and sufficient for euery man  
in his degree, and according therunto,  
saint Paul saith: we haue brought nothing i. Tim. vi.  
into this worlde, ne shall take any thing with  
vs, when we depart hence. And therefore if

¶ iii

we



The fourthe petition

We christen men haue meat and drink & cloth, that is to say, thinges sufficient, let vs holde our selues content, for they that set their mindes on riches, & will haue superfluities more thā needeth, or is expedient to their vocation, they fall in to dangerous temptations, & into snares of the deuyll, and into many vnprofitable and noysome desires, whiche drowne men into perdition & euerlasting damnation: for the springe and rote of all euyls, is suche superfluous desyre. The wise man also makinge his petition to our lord, sayth: **Pro. xxx.** Give me neyther pouertie nor excesse, but onely thinges sufficient for my liuing, lest that hauing to moche I be prouoked to denye god, and to forget who is the lord, and on the other side, lest that by pouertie constrained, I fall into theft, and forswear the name of my god. These two wise men, the one of the old, and the other of the newe testament, agree with the lesson of our sauioꝝ, for both declare that they desire onely thinges necessary, signified here by breade, and bothe refuse & renounce superfluities vnprofitable, dangerous, and noysome.

**Secondly** in these wordes of oure sauioꝝ Iesu Christ, be reprovꝛd al those persones

of the Pater noster.

persones, whiche eate not their owne bread, and deuoure other mens bread. of which sort be al those which lyue of rauen and spoyles, of thefte, of extortion, of crafte, and deceyte, and they also whiche neither labour with their handes, nor otherwise apply their study, industry, and diligence to some thyng, whiche is good & beneficial to the common wele, and to the honoz of god, but lyue in ease, reſte, idelnes, and wanton plesure, without doing or caring for any ſuch thing. And all they likewise be reprobued, whyche beinge called in this world vnto any rone, office, or authoritie, do abuse the ſame, & do not emplye them ſelfe, according to their vocation.

**Thirde**ly as the husbanded man tyll-  
leth and ſoweth his grounde, weedeth  
it, and keperh it from diſtroyeng, prai-  
eng therwith to god for the increſe, and  
putteth all his truſt in him, to ſend him  
more or leſſe at his pleaſure, even ſo be-  
ſides our own diligence, policy, labour  
and trauayle, we muſt alſo pray dayly  
to god, to ſende vs ſufficiente, and we  
muſt take thankefully at his handes,  
all that is ſent, and be no further care-  
full than needeth, but puttyng to our

¶ iiii

ende



Mat. vi.

The fourthe petition  
endeuour, set our hole confydence and  
truste in hym: for our sauour Christe  
sayth in the gospel. I say to you, be not  
carefull for your lyuing, what ye shall  
eate, ne what clothes ye shal weare: It is  
not life better than your meate, & your  
body better than your clothinge? Loke  
vpon the birdes of the ayre, they sowe  
not, they reape not, they bring nothinge  
into the barne, & yet your heuēly father  
fedeth theym, be not you of more price  
than they? Loke vpon the lylies of the  
felde, they labour not, they spyn not, &  
yet I tell you, Salomon in all his pre-  
cious and roial apparel, was not so clo-  
thed as one of them, therfore care you  
not for these thinges: Leue this care to  
them that know not god, your heuēly  
father knoweth, that you haue nede of  
all these thinges. but seke you first the  
kyngdome of god, & his rightuousnes,  
and the ways iustly and truly to liue, &  
than god shal cast al these thingis vnto  
you. These be the wordes of Christ, ful  
of good & comfortable lessons, that we  
shuld not care ne set our hartis to moch  
vpon these worldly thinges, ne care so  
moche for to morow, that we shal seme  
to mystruste our lorde. And here is a  
thyng

of the Pater noster.

thinge greatly to be noted in comforte  
of the true laboring man, for surely be  
he crafter mā, or be he labourer, doing  
truly his office, wherunto he is called,  
he maye in that state and kynde of lyfe  
please god, and attayne saluation, as  
surely as in any other state or kinde of  
lyuinge. And althoughe our lord hath  
so provided for some, that they haue al-  
redy sufficient & plenty for many daies  
and yeres, yet that notwithstandinge  
they ought to make this petitiō to god  
and say: Giue vs this day our dayly bread,  
for as moch as their substance (though  
it be neuer so great) like as it could not  
haue ben gottē, without god had sente  
it, soo it can not prospre and continue,  
except god preserue it. For howe many  
great riche menne haue we knowen so-  
dainly made poore, some by fier, some  
by water, some by theft, & many other  
wayes? Was not Job the one day the  
richest mā that was in al the este land,  
and the morowe after had vtterly no-  
thing? It is therfor as nedeful to pray  
our lord, to preserue that he hath giuen  
vs, as to pray him to giue it: for if he  
giue, and do not preserue it, we shall  
haue no vse of it.

A.b.

Fourthly



The fourth petition

Ioan. vi.

**F**ourthly by this bread, which we be taught to aske in this petition, may be vnderstande the holy sacramente of the aultare, the very flesh and bloude of our sauioꝝ Iesu Christ, as it is written in the. vi. chapitre of sainte Iohn: I am the breade of lyfe, whiche came downe from heauen. And the breade whiche I wyl geue, is my fleshe, which I wyl geue for the lyfe of the world. And in this prayer, we desyre, that the same maye be purely ministred and distributed, to the comfort and benefite of al vs, the true children of god. And that we also maye receiue the same with a right fatthe, and perfite charitie, at all tymes, whan we doo and oughte to receyue the same, so that we maye be spiritually fed therewith to our saluation, and thereby enioy the lyfe euerlastinge.

**F**Y N A L L Y by the bread, which our sauioꝝ teacheth vs to aske in this petition, is ment also the true doctrine of the word of god, which is the spiritual bread that fedeth the soule. For as the body is nourished and brought vp, groweth and fedeth with breade & meate, so nedeth the soule euen frō our youth, to be nourished and broughte vp with  
the

of the Pater noster.

the word of god, and to be fed with it. And like as the body wol faint and decay, if it be not frome tyme to tyme releued and refreshed with bodily sustenance: euen so the soule wareth feble & weake towarde god, onlesse the same be cherished & kept vp with the word of god, according to the saicng of Christe: **Math. iiii.** A man lyueth not with meate onely, but with every word that procedeth from the mouth of god. And surely the word of god is the very comfort, remedy, and helth of the soule. For if we haue aduersitie in this world, as pouertie, sickenes, imprisonment, and suche other miseries, where shuld we seke for comforte but at goddis word? If we thinke our selve so holy that we be without syn, where shuld we finde a glasse to se our synnes in, but in the word of god? If we be so full of synnes, that we be lyke to fall into desperatiō, where can we haue comfort, & learne to know the mercy of god, but onely in goddis word? Where shal we haue armure to fighte against our thre great ennemies, the world, the fleshe, & the deuil? Where shal we haue strength and power to withstande them, but as Christe dyd, in and by the word of god? And



The fyfte petition

And finally, if we haue any maner of sykenes or disease in our soules, what medicine or remedy can we haue, but that is declared in goddis word? So that the word of god is the very bread of the soule, and therfore as well for this bread of the soule, as for the blessed sacrament of the aultare, also for the breade and daylye sustenance of the bodye, our sauour Christ teacheth vs to pray in this fourthe petition.

The fyfte petition.

And forgyue vs our trespases,  
as we forgyue them that trespasse  
against vs.

**I**N THIS petition we be taught a fruitefull aduertisemente of mans estate in this present lyfe, which considered, no man ought to glory in him self, as though he were innocent, and without syn, but rather that euery good christe man without exception, oughte to knowledge him selfe to be a sinner, & that he hath nede to aske forgyuenes of god for his synnes, and to require him of his mercy: for doubtles we daylye commit synne, whiche be  
com:

of the Pater noster.

commaunded dayly to aske remission  
for our synnes. And saynt John sayth  
in his epistle: If we say that we be without synne, we decyue our selues, and truthe  
is not in vs. i. Ioan. 1.

Howeouer it is to be noted, that  
we be taught to desyre god to forgyue  
vs our synnes, like as we forgyue them  
that trespas against vs, so that if we  
forgyue in harte, god wyl forgyue, and  
not otherwyle, as by many places of  
scripture maye appere, fyrst by expresse  
wordes, Christe saithe: If you forgyue  
men their offences done against you, your heu-  
enly father wyl forgyue you your offences,  
and yf you wyl not forgyue them that offende  
you, be you assured, your father wyl not for-  
gyue you your offences. And in another  
place, whan Peter came to our lord, & Mat. vi.  
demanded of hym, howe ofte he shulde  
forgyue his brother, whiche had offen-  
ded him, and whether it was not suffi-  
cient to forgyue him seuen tymes: Our  
lord answered him and sayde, I tell  
the Peter, that thou oughtest to forgyue him  
not only seuen times, but seuentye tymes seuen  
tymes, meaninge thereby, that fro tyme  
to tyme we muste continually forgyue  
our brother or neighbour, although he  
tres-



The fyfte petition  
trespasseth againste vs neuer so often.

Mat. xviii.

And Christe also declareth the same by a parable. There was (saith Christ) a kinge, whiche calling his seruauntes vnto a compte, and fyndynge, that one of them shulde owe vnto him the sūme of tenne thousande talentes, bycause he had it not to paye, commanded that the sayde debtour, his wyfe, and his children, and all that he had, shulde be solde: but whan the debtour came vnto the kyng, and prayed him on his knees to haue pacience with him, promysinge him to pay al, the king had pity of him and forgaue him the hōle debte: it fortunēd afterward, that this man being thus acquitted, mette with an other of his felowes, that oughte hym but one hundreth pence, & with violence almost strangled him, and said vnto him: Pay that thou owest. And the saide seruant his felow fell vpon his knees, & praied hym to haue pacience, promysynge to pay all. which wolde not, but cast him into prison, vntyl all was payde. And whan the rest of his felowes seing this cruelty, hadde tolde the kyng therof, the king forthwith sente for this cruel felowe, and sayde to hym: O wycked man,

of the Pater noster.

ma, I forgave the thy hole debt at thy  
sute & request, it shuld therfore haue be  
semed the to haue shewed like compas-  
sion vnto thy felow, as I shewed to the.  
And the king sore displeased with this  
cruelty, committed him to tormentours:  
that shuld roughly & streitly handle him  
in prison, tyl he had payd the hole det.

Upon this parable Christ interpreteth  
and saithe, Euen so shall your heavenly fa-  
ther do with you, yf you wil not forgive enery  
one of you his brother euen frome the harte.  
Thus it appereth playnly, that yf we  
wyl be forgiven, yf we will scape euer-  
lasting damnation, we must put out of  
our harte all rancour, malice, & wyl to  
reuenge, and to satisfye our owne car-  
nall affections, referringe the punish-  
ment of the offendours, which in theyr  
offences haue trasgressed the lawes of  
god, or of the prince, to the order of iu-  
stice, wherof vnder god, the princis and  
rulers be ministers in earth, In which  
doinge we please god, so that we utter-  
ly forgive our owne priuate grudge  
and displeasure.

And yf any peradventure wil thinke  
it to be an harde thinge, to suffer & for-  
give



### **The fyfte petition**

**giue his ennemy, whiche in worde and dede hath done him many displeures, lette him consider againe, howe many harde stormes our sauour Christ suffered and abode for vs: what were we, whan he gaue his moste precious lyfe for vs, but horrible sinners and his enemies? howe mekely toke he for our sake all rebukes, mockes, byndynge, beatinge, crowninge with thorne, and the moste opprobrious death? It is vndoubtedly aboue our frayle & corrupte nature to loue our ennemies that doo hate vs, and to forgyue theym that do hurt and offende vs, and it is a dede of greater perfection than man hath of hym selfe, but god, that requirerh it, wyl gyue grace, that we maye do it, yf we aske and seke for it. And therfore in this petition our sauour Christe teacheth vs, to aske this grace of our heauenly father, that we may forgyue our ennemies, and that he wyl forgyue vs our trespases, euen soo as we forgyue them that trespas against vs.**

**It is farther to be noted, that to forgyue our brother his defaute, is also to praye to god, that he wyl forgyue him, and wil not impute his offence to him.**  
and

of the Pater noster.

and to wyshe to him the same grace & glorie, that we desyre vnto our selues, and also our selfe, whan occasion shall come, to helpe him as we be bounde to helpe our chrysten brother.

And finally for as moche as in the expounding & declaration of scripture, it is conueniente, and requisite to obserue and folowe this rule, that whan soeuer scripture speaketh of any duetie to be done of one chrysten man to another, that than the same duetie be so plainly and fully opened and set forth that eche man may heare his own duetie touched: so that both parties (that is to say) as well he that is bounde to forgyue, as he whiche receyueth forgyuenes, may indifferently know their duetie and behauiour, and accordynge therevnto, endeuour theym selfe to do the same. For these causes it is expedient, that lyke as in the former parte of this petition, we haue declared the part and duetie of him, whiche shulde for charities sake forgyue, so to declare the part and duetie of them, to whome forgyuenes shulde be made, lest euill doers and naughty mynded people, myght by the former declaration, take



The fyfte petition

occasion styll to perseuere in theyr  
naughtye myndes and doynges, & yet  
clayme forgiuenes of their neighbour.

Wherfore ye shal vnderstande, that  
forgiuenes afore spoken of, is not soo  
ment in scripture, that by it iustice or  
lawes of princis shulde be broken, con-  
temned, or not executed. For although  
our saulour Christ in this petitio doth  
teache vs to remitte and forgyue al in-  
iuries and trespasses done against vs,  
yet he whiche hath done the iniurye or  
trespas, is neuerthelesse bounde to a-  
knoweledge his faute, and to aske for-  
gyuenes therfore, not only of god, but  
of him also whome he hath offended,  
and to intende to doo no more so. And  
furthermore to recompence and make  
amendes vnto the parties, agaynst  
whome he hath trespassed, accordinge  
to his abilitie and power, and as the  
greuousenesse and greatnes of the of-  
fence requireth. And in case he whiche  
hath comitted the offence or trespassed,  
be obstinate, and wil not do these thin-  
ges before rehersed, which he is bound  
to doo by the lawe of god, than maye  
the partie, whiche syndeth hym selfe  
greued, not withstandynge any thinge  
that

of the Pater noster.

that is sayde before in this petition,  
lawfully and without offence of gods  
dis commaundementes aske and seeke  
recompence of such iniuries, as be done  
to him, accordynge vnto the order and  
prouisyon of the lawes of the realme,  
made in that behalte, so that he alway  
haue an eye and respecte vnto charitie,  
and doo nothyng for rancour or ma-  
lyce, or for sinister affection, neyther  
beare any hatrede in his harte towar-  
des hym, whome he sueth, but onelye  
vppon a zeale and loue of the maynte-  
nance of iustice, correction of vice, and  
reformation of the partie that hath of-  
fended, remembreinge alwayes that he  
excede not, nor go beyonde the limites  
& boundes of this general rule, taughte  
by our sauour Christe in his gospell:  
As ye wold that other men shuld do vnto you,  
euen so do you vnto them. for this is the lawe  
and the prophetes. And thus we christen  
folke, wayinge forgyuenes on the one  
party, and the duty of hym that is for-  
gyuen on the other partie (as here now  
we be taughte) shall the better knowe  
how to endeuour our selues to obserue  
bothe wayes. And by these meanes se  
and vnderstande more perfectly, the

Mat. vii.

R. ii.

agree.



The syxte petition  
agreement & intent of scriptures, whiche  
we be bounde to obserue & folowe.

The syxte petition.

**A**nd lette vs not be ledde into  
temptation.

**I**T IS to be noted first that there  
be two maner of temptations,  
whereof one cometh & is sent  
to vs by god, who suffereth those that  
be his, to be tempted by one meanes or  
other, for their probation or trial, al be  
it he so assisteth and aydeth them, in al  
suche temptations, that he tourneth al  
at the ende vnto their profyt and bene-  
Ec.xxviii. fite. For as the wyse man saith: Lyke  
as the oven trieth the potters vessel, so dothe  
temptation of trouble trie the righteous man.  
And with this maner of temptatiō god  
tempted sundry wyse our holpe father  
Abraham, he tempted also Job with  
extreme pouertie, horrible sicknes, and  
sodayne deathe of his chyl dren: and  
dayly he tempteth and proueth al such  
as he loueth.

The other maner of temptation cometh  
chiefly of the deuyl, which like a  
serp

of the Pater noster.

furiouse and a woode lion, ragith and  
ruineth about perpetually seking how  
he may deuoure vs. And commeth also  
of our owne concupiscence, which con-  
tinually inclineth & stretch vs to euill,  
as sainte James saithe, Euerie man is  
tempted braken and entised by his owne con-  
cupiscence. This concupiscence is an in-  
clination and promtie of our inordinat  
nature to synne, whiche imperfection  
man hath by the fall of Adam, so that  
although originall syn is taken away  
by baptisme, and the displeasure ap-  
peased betwixte God and man, yet re-  
maineth the disorder & debate betwene  
the soule and the fleche, which shal not  
be extincte but onely by bodily deathe.  
For there is no man so mortified, so se-  
questred from the worlde, and so ra-  
uished in spirite, in deuotion, or in con-  
templatiō, but that some concupiscence  
is in hym, howe be it by goddis grace  
and mercy it raigneth not, nor is of god  
accompted for sinne, nor is hurtful but  
only to them, that by consent yeld vnto  
it. It wyll neuer cesse, but one waye or  
an other it wyll euer assault vs, and yf  
we doo not fyght with it, and resiste it  
continually, it wyll overcome vs, and

h.iii.

byrning

Jacob l.



**The syxt petition**

and bryng vs into bondage, so that the  
deuyll by this our concupiscence and  
our consente, all vice and synnes be in-  
gendred, like as betwene man and wo-  
man chylidren be ingendred, accordyng  
to the sayinge of sainte James, where  
he saythe: Concupiscence whan he dothe  
conceyue, he bringeth forth the synne, and that  
of all sortes, that is to saye, fyrste actes and  
deedes, contrarpe to the lawes of god, and  
after that, vse and custome of the same dedes,  
and at length blyndenes and contempt. For  
so the wise man saith: The wycked man  
whan he commeth to the bottome of synne,  
setteth nought therby, but blynded with  
euyl custome, eyther thynketh the syn  
that he vseth to be no synne or els yf he  
take it for synne, yet he carith not for it  
but either vpon vaine trust, of the mer-  
cy of god (whiche is in deede no righte  
truste, but a very presumption) he wyl  
continue styl in purpose to synne, or els  
vppon vayne hope of longe lyfe, he wil  
prolonge, differre, and delay to doo pe-  
nance for the same, vntyll the last ende  
of his lyfe. And soo ofte tymes preuen-  
ted with sodaine death, dieth, without  
repentaunce. Wherfore consyderynge  
how dangerous it is to fall into sinne,  
and

**Iacob I.**

**Pro. xviii.**

of the Pater noster.

and howe harde it is to arpyse: the chief  
and the best way is, to resist with gods  
dis helpe the fyrst suggestion vnto syn,  
and not to suffre it to preuaile with vs,  
but as soone as may be, to put it out of  
our myndes. For yf we suffer it to tary  
any while in our hartes, it is great pe-  
ryll, lest that consent and deede wyll  
folowe shortly after.

**S**econdly that our sauour Iesus  
Christ teacheth not vs in this syrt peti-  
tion, to pray vnto god our father, that  
we shuld be clerely without al tempta-  
tion: but that he wol not suffer vs to be  
led into temptation, that is to say, that  
whan we be tempted, he woll gyue vs  
grace to withstand it, & not to suffer vs  
to be ouercome therewith, accordynge  
wher vnto saint Paul saith: God is true  
& faithfull, and wil not suffer vs to be tempted  
aboue that we may beare, but he wil so mode-  
rate the temptation, that we may susteine and  
ouercome it. And saynte James saithe:  
Thinke that you haue a greate cause to ioye,  
whā you be troubled with diuerse temptatids.  
For the tryng of your faith bringeth paciēce,  
& paciēce maketh perfect woorkes, so that you  
may be perfect and sound, lacking in nothing.  
And almyghtye god also exhorteth vs,

II. iiii.

and

i. Cor. x.

Iacob. i.



**Apo.ii.**

**ii. Tim.ii.**

**Ioan.xvi.**

The sixt petition  
and calleth vppon vs to fighte against  
temptations, sayinge: He that getteth  
the victoꝝ againste theym, I shall gyue hym  
to eate of the tree of lyfe. And agayne he  
sayth: He that ouercometh theym shall not  
be hurte with the seconde deathe. And saint  
Paule saithe: No man shall be crowned,  
excepte he fyghte lawfully, that is to saye,  
excepte he defende him selfe, and resist  
his ennemies at all pointes to his po-  
wer. And our sauour giueth vs a good  
courage to fight in this bataile, where  
he saithe: Be of good comforte, for I haue  
ouercome the worlde, that is to saye, I  
haue had the victoꝝ of all synnes and  
temptations, and so shall you haue, yf  
the faute be not in your selues. For ye  
fyghte with an aduersarye, whiche is  
already vanquished and ouercome.

The seuenth petition.

**But delyuer vs from euyll.**

**I** T IS first to be noted, that like  
as in the fyrte petition Christe  
taught vs to desyre of our hea-  
uenly father, that we shuld not be ouer-  
come with temptation, ne brought into  
syn,

of the Pater noster.

syn, so now in this seventh & last petition, he teacheth vs to pray him, that if by frailenes we fal into the captiuitie of the deuyl by syn, he wil sone delyuer vs fro it, not to let vs continue in it, not to let it take roote in vs, not to suffer synne to raigne vpon vs, but to delyuer vs, and make vs free from it.

**Synne** is the excedyng euyl, from the which in this petition we desyre to be delyuered: And though in this petition be also comprehended all euylles in the worlde, as syckenesse, pouertie, dearthe, with other lyke aduersities, yet chiefly it is to be vnderstande of synne, whych onely of it selfe is euyl, and ought euer withoute condition to be eschued.

And as for other aduersities, neyther we can ne oughte to refuse, whan god shall send them, neyther we ought to pray for the eschuyng of them, other wyse than with this condition, yf gods pleasure so be. Many thynges we suffre in this worlde, and take theym for euyl, but they be not euyl of them selfe. All affections, dysleases, punyshmentes and tormentes of the body, all

R. b.

the



The seventh petition.

Apo.ii.  
Heb.xii.

the troubles of this worlde, and all aduersities, be good and necessary instruments of god for our saluation. For god hym selfe (who can not say other than truthe) sayth: Those that I loue, I chastyse. And agayne the apostle saith: He receiveth none, but whom he scourgeth. This is tyme of scourgyng, and the tyme to come, is the tyme of teste, ease, & blyss. And surely it is a great token, that we be in the fauour of god, whan he doth scourge vs, and tryeth and syneth vs lyke golde in the fyre, whyles we be in this worlde. As contrary, it is a great token of his indignation towardes vs, to suffer vs lyuyng euyl, to continue in prosperitie, and to haue all thinges after our wyll and pleasure, and neuer to trouble vs or punyssh vs with aduersitie. Therefore our sauour Christ Iesus (who knoweth what is best for vs) teacheth vs to pray and desyre to be deliuered, not chiefly from worldly afflictions, trouble, and aduersitie, whiche god sendeth abundantly, euen to them whom he best loueth, and with whom he is best pleased: But the euyl, whiche we mooste chiefly shulde pray to be deliuered from is Synne, whiche of it selfe

of the Pater noster.

Selfe is so euyl, that in no wyse god can be pleased therewith.

And bycause our auncient enemy the dyuell, who is the well and springe of iniquitie, and is not onely hym selfe an homicide, a lyer, and an hater of the truthe from the beginning: but also is the very rote and occasion of all synne, and the common prouoker and stirrer of man to the same, and the letter and hinderer of all vertue and goodnes, because this enemy neuer ceaseth, but continually sercheth by all craftes and wyles to enduce vs to synne, and so to deuoure vs, and to brynge vs thereby to euerlastyng damnation: Therefore like as we desyre here to be deliuered from synne, so also we desyre, that our heauenly father wyll saue vs, and defende vs from this euyl, the causer of synne, that is to say the deuyl, and from his power and tyranny, so that he shoulde not by his malice and gyles intyce vs and drawe vs into synne, wherby we myght fynally be brought vnto euerlastyng damnation. From the whych also we pray here to be deliuered.

The



**The Salutation of the  
Aungell to the blessed  
vyrgine Mary.**

**H**ail Mary ful of grace, the  
lorde is with the, blessed art  
thou emonge women, And bles-  
sed is the fruite of thy wombe.



**F**OR THE better vnder-  
standyng of this saluta-  
tion of the aungel, made  
to the blessed virgin Ma-  
ry, ye shall fyrste consy-  
der, how it was decreed  
of the hole trinitie, That after the fall  
of our firste father Adam (by whych  
mankynde was so long in the great in-  
dignation of god, and exiled out of he-  
uen) the seconde person, the euerlasting  
sonne of the father euerlastyng, shulde  
take vpon him the nature of man, and  
so as he was perfect god, shuld be per-  
fect man, to redeme mankynde from the  
power of the denyll, and to reconcile the  
same agayne to his lorde god. And for  
this purpose (as saint Luce in his gos-  
pell

of the angell.

pell declarerh) in the. vi. moneth after  
saincte Elizabeth was conceived with  
saint Iohn the Baptist, the angel Ba-  
briell was sent from god into a citie of  
Galilee, named Nazareth, to a virgin,  
whych was despoused or ensured to a  
man, whose name was Ioseph, of the  
house of David, and the virgins name  
was Mary. And whan this angel cam  
vnto this said virgin, he said these wor-  
des: Hail full of grace, the lord is with  
the, blessed arte thou emonge women. And  
whan the byrgine, hearynge these wor-  
des, was troubled with them, and mu-  
sed with her selfe, what maner of salu-  
tation it shuld be, The angell sayde to  
her: Feare not Mary, be not abashed,  
for thou hast found fauour in the sight  
of god. Lo thou shalt conceive in thy  
wombe, and shalt brynge furthe a  
sonne, and thou shalt calle his name  
I E S V S, he shall be greate, and shall  
be called the sonne of the hyghest, And  
the lord god shall gyue vnto hym the  
seate of David his father, And he shall  
reygne ouer the howse of Iacob for  
euer, And his kyngdome shall haue no  
ende, Than sayde Mary to the angell:  
Howe can this be doone? for I haue  
not

Osee. xlii.



### The salutation

not knowledge of man. And the angell answerynge, sayde vnto her: The holy goste shall come from aboue into the, and the power of the hyghest shall ouersadowe the. And therefore that holy one, that shall be borne of the, shall be called the sonne of god: And lo thy cousyne Elyzabeth hath also conceived a sonne in her olde age, and this is the syxte moneth sythe she conceived, whiche was called the barren woman: for there is nothyng vnpossible to god. To this Mary answered: Lo I am the handmayde of our lord, be it done vnto me as thou hast spoken. And than furthwith vpon the departure of the angel, Mary being newly conceived with the most blessed chyld I E S V S, went vp into the mountaynes with speede into a cite of Iuda, and camme to the house of Zachary, and saluted Elyzabeth. And as soone as Elyzabeth herd the Salutation of Mary, the chyld sprang in her wombe, and furthwith Elyzabeth was replenysched with the holye goste, and cryed with a greatte voyce, and sayd: Blessed arte thou among women, and blessed is the fruit of thy wombe. And wherof commeth this, that the  
mother

of the aungell.

mother of my lorde commeth to me ?  
For lo, as soone as the voyce of thy salutation was in my eares, the chyld in my wombe lepte for ioye. And blessed arte thou that dyddest belecue, for all thinges that haue ben spoken to the from our lorde, shall be perfourmed.

Secondly it is to be noted, that the aungell Gabriell, whiche spake to the virgin, was an high angel, and an high messenger. And truely it was conuenient, that he shoulde be so, for he came with the highest message that euer was sent, whych was the entreatie & leage of peace betweene god and man. And therefore the fyrste worde of his salutation, that is to say, Hail, or be ioyfull, was very conuenient for the same. For he came with the message of ioye, and soo sayde the other aungell, whych at the byrthe of our sauyour, appeared to the shepeherdes, I shewe to you (sayde he) great ioye that shall be to all the people. And surely consydering the effectes that ensued vpon his high message all mankynde had great cause to ioye. For man beinge in the indignation and displeasure of god, was hereby reconcyled. Maanne beyng in the bondes of  
the

Luc. ii.



The salutation  
the deuyl, was hereby deliuered, Man  
beinge exyled and banished out of hea-  
uen, was hereby resto: id thither again.

These be suche matters of ioye and  
comforte to vs, that there neuer was or  
shalbe, nor can be any lyke. And not on-  
ly for this purpose, he began with this  
high worde of comforte, but also for he  
perceyued, that the virgin being alone,  
wolde be moche abashed and astonied  
at his meruaylous and sodayn cōming  
vnto her. And therefore he thought it ex-  
pediēt, fyrst of all to vtter the worde of  
ioy & cōfort, which might put away all  
feare from the blessed virgine. And he  
called her full of grace, by god endued  
so plentuously, bycause she shulde con-  
ceyue and beare hym, that was the ve-  
ry plenitude and fulnes of grace, the  
lorde of grace, by whome is all grace,  
and without whome is no grace. And  
this is the syngular grace, by whych  
she is called, not onely the mother of  
man, but also the mother of god.

Thirde by these wordes, The lorde  
is with the, is declared, why the angell  
called her full of grace: for surely our  
lorde is not with them, that be not in  
grace

of the Aungell.

grace, nor taricty with theym that be  
boyde of grace, and be in syn. For there  
is a separatiō and diuorice betwene the  
synfull soule and our lorde, as the wise  
man sayth: Perverse thonghtes make a se- Sap. 6  
paration and a diuorice from god.

**F**ourthly by these wordes, Blessed  
arte thou emonge women, was ment, that  
there was neuer woman so blessed. And  
truely she may well be called so, moſte  
blessed emonge all women: for she had  
great and highe prerogatiues, whiche  
none other woman euer hadde, hath, or  
shall haue. Is not this an highe pre-  
rogatiue, that of al women she was cho-  
sen to be mother to the sonne of god?  
And what excellent honor was she put  
to, whan, not withstanding, the decree  
was made of his natiuitie by the hole  
trinity, yet the thing was not done and  
accomplished without or before her con-  
sent was granted: For the whiche so  
solemne a messenger was sent. And al-  
so howe high grace was this, that af-  
ter the defaute made throughe the per-  
suasion of the fyrst womanne our mo-  
ther Eve, by whō Adam was broughte  
into disobedience, this blessed vyrgine  
was electe to be the instrument of our

S

repa-



**The salutation of the angel.**

reparation, in that she was chosen to beate the sauour and redeemer of the worlde: And is not this a wonderfull prerogative, to se a virgine to be a mother, and conceyue her chylde without synne: we may worthily say, that she is the most blessed of all other women. And to the intent that all good christen men shoulde repute and take her so: Beholde the prouidence of god, that wold by an other witnes confirme the same, for euen the very same wordes, that the angell spake, the blessed matrone saint Elysabeth spake also, and where the angell made an ende, there she began.

The angell made an ende of his salutation with these wordes, Blessed art thou amonge women, The blessed matron beganne her salutation with the same wordes, Declarynge, that she was inspired with the same spirite, that sente the aungell, and that they were bothe ministers to the holy Trinitie, the one frome heauen the other in earthe. And afterwarde she added these wordes, sayinge: And blessed is the fruite of thy wombe. These be not the wordes of the aungell, but of saynt Elysabeth: For whan the vyrgin Mary came to salute her,

of the Aungell.

her, the sayd Elizabeth being inspired with the holpe gooste, and knowynge that the vyrgin Mary was conceived, spake these wordes, of the fruite that the virgine shulde brynge forth.

And there is also an other wonderfull thyng to be noted, For as it appeareth in the gospell, the chylde in saynt Elizabethes wombe, that is to saye, saynte Iohn Baptiste (whiche yet had scante lyfe) gaue testymonye to this fruite, that this fruite shulde saue him and all the worlde, and as a prophete he lepte for ioy in his mothers wombe, and although he could not than speake yet neuerthelesse he declared by suche sygnes and tokens as he coulde, that blessed was the fruite of that wombe, And worthilye called the fruite of her wombe, in that the substance of the nature of man, whiche our sauour Christ toke vppon hym, was taken of the substance and nature of the mooste blessed vyrgine, and in her wombe. And so is called the fruyte of her wombe. And well he maye be called the blessed fruyte, whyche hath saued vs, and gyuen vs lyfe, contrarye to the cursed fruyte, whyche Eue gaue to



The salutation of the angel.  
Adam, by whiche we were destroyed  
and broughte to deathe: But blessed is  
the fruite of this wombe, whiche is the  
fruite of lyfe euerlastyng.

And it is to be noted, that although  
this salutation be not a prayer of peti-  
tion, supplication, or requeste or suite:  
Yet neuerthelesse, the church hath vbled  
to adioyn it to the ende of the Pater nos-  
ter, as an hymne, or a prater of laude &  
praise, patty of our lord and sauour  
Jesu Christ, for our redemption, & part-  
ly of the blessed virgin, for her humble  
consent gyuen and expresse to the aun-  
gell, at this salutation. Laudes, praise  
and thankis are in this Ave Maria, prin-  
cipally gyuen and yelded to our lord,  
as to the autour of our redemption:  
But herewithal the virgin lacketh not  
her laudes, praise, and thanks, for her  
excellent and singular vertues, & chief-  
ly for that she beleued and humbly con-  
sented, accordyng to the saying of the  
holy matrone saint Elizabeth, whā she  
said vnto this virgine: Blessed art thou  
that dyddest gyue trust and credence to the an-  
gels wordes, for all thynges that haue bene  
spoken vnto the, shall be perfozmed.

The

## **T**he article of Freewyll.

**T**HE cōmandementes and threat-  
nings of almyghty god in scrip-  
ture, wherby man is called vpon,  
and put in remembraunce, what god  
wolde haue hym to do, moſte evidently  
do expreſſe and declare, that man hath  
Freewyll alſo nowe after the falle of  
our fyrſte father Adam, as playnly ap-  
peereth in theſe places folowynge. **Be Rom. xii.**  
not overcome of euyl. Negleete not the grace **i. Tim. iiii.**  
that is in the. Loue not the world. **ec. If thou i. Ioan. ii.**  
wylt enter into lyfe, kepe the commandemen- **Matt. xix.**  
tes. Whyche vndoubtedly ſhoulde be  
ſayde in vayne, onleſſe there were ſome  
facultie or power lefte in man, where-  
by he maye, by the helpe and grace of  
god (if he wyl receyue it, whan it is of-  
ferde vnto him) vnderſtande his com-  
mandementes, and freely conſente and  
obey vnto them: whiche thyng of the  
catholike fathers, is called Freewyll,  
whiche if we wil deſcribe, we may call  
it conuenientely in all men, A certayne  
power of the wyl ioyned with reaſon, wher-  
by a reaſonable creature, without conſtrainte  
in thynges of reaſon diſcerneth and wylleth  
good, and euill, but it wylleth not that good,



### The article of freewyll.

Whiche is acceptable to god, except it be holpen with grace, but that whiche is yll, it wilseth of it selfe: and therfore other meene detyned freewyll in this wyse: freewyll is a power of reason and wyll, by whiche good is chosen by the assistance of grace, or evil is chosen without the assistance of the same.

Howe be it the state and condycion of freewyll, was otherwyse in our first parentes, before they synned, thanne it was eyther in theym, or in theyr posteritie after they hadde synned. For oure firste parentes, Adam and Eue, butyll they wounded and ouerthrewe theym selfe by synne, hadde so in possession the sayde power of freewyll by the mooste lyberall gyfte and grace of god, theyr maker, that not onely they myghte eschue all maner of synne, but also know god, and loue hym, and fulfyll al thynges apperteyning to theyr felicitie and weithe. For they were made ryghteous, and to the ymage and similitude of god, haupnge power of freewyll (as Chrysostome saythe) to obeye or dysobeye. Soe that by obedience, they myght lyue, and by dysobedience, they shoulde worthily deserue to dye. For the wyse man affirmeth, that the state  
of

The article of freewyll.

of theym was of that sort in the begin-  
nyng: saying thus: God in the begyn **Eccl, xvi,**  
nyng dyd create man: and leste hym  
in the handes of his owne counsell, he  
gaue vnto hym his preceptes and com-  
mandementes, saying: If thou wylte  
kepe the comandementes, they shal pre-  
serue the: he hath set afore the fyre and  
water, put furth thy hādes to whether  
thou wylt: before man is lyfe and deth,  
good and euill, what hym lyketh, that  
shall he haue. From this moſte happye  
estate, our fyrst parentes falling by dis-  
obedience, moſt greuously hurted them  
selues and theyr posteritie. For besides  
many other euylles, that came by the  
transgression, the hygh powre of mans  
reason, and fredome of wyl were wou-  
ded and corrupted, and all men thereby  
brought into such blyndenes and infir-  
mitie, that they can not eschue synne,  
except they be illumined and made free  
by an especiall grace, that is to say, by  
a supernaturall helpe and working of  
the holy goſt, which although the good-  
nes of god offereth to all men, yet they  
onely enioy it, which by their free wyl  
do accepte and imbrace the same. For  
they also that be holpē by þe said grace,



### The article of freewyll.

Wyshe is acceptable to god, except it be holpen with grace, but that wyshe is yll, it wilseth of it selfe: and therfore other menne deyned freewyll in this wyse: freewyll is a power of reason and wyll, by wyshe good is chosen by the assistance of grace, or evil is chosen without the assistance of the same.

Howe be it the state and condytion of freewyll, was otherwyse in our first parentes, before they synned, thanne it was eyther in theym, or in theyr posteritie after they hadde synned. For oure firste parentes, Adam and Eue, butyll they wounded and ouerthrewe theym selfe by synne, hadde so in possession the sayde power of freewyll by the mooste lyberall gyfte and grace of god, theyr maker, that not onely they myghte eschue all maner of synne, but also know god, and loue hym, and fulfyll al thynges apperteyning to theyr felicitie and welthe. For they were made ryghteous, and to the ymage and similitude of god, haupnge power of freewyll (as Chrysostome saythe) to obeye or dysobeye. Soo that by obedience, they myght lyue, and by dysobedience, they shoulde worthily deserue to dye. For the wyse man affirmeth, that the state  
of

The article of freewyll.

of theym was of that sort in the begyn-  
nyng: saying thus: God in the begyn-  
nyng dyd create man: and lefte hym Eccl. xvi.  
in the handes of his owne counsell, he  
gaue vnto hym his preceptes and com-  
mandementes, saying: If thou wylte  
kepe the comandementes, they shal pre-  
serue the: he hath set afore the fyre and  
water, put furth thy hādes to whether  
thou wylt: before man is lyfe and deth,  
good and euyl. what hym lyketh, that  
shall he haue. From this moſte happye  
estate, our fyrst parentes falling by dis-  
obedience, moſt greuouſly hurted them  
ſelues and theyr poſteritie. For beſides  
many other euyls, that came by the  
transgreſſion, the hygh power of mans  
reaſon, and fredome of wyl were woſt-  
ded and corrupted, and all men therby  
brought into ſuch blyndenes and infir-  
mitie, that they can not eſchue ſynne,  
except they be illumined and made free  
by an eſpeciall grace, that is to ſay, by  
a ſupernaturall helpe and working of  
the holy goſt, which although the good-  
nes of god offereth to all men, yet they  
onely enioy it, which by their free wyl  
do accepte and embrace the ſame. For  
they alſo that be holpē by ſaid grace,



**The article of freewyll.**

can accomplishe and performe thinges that be for their welth, but with moch labour and endeuor: so great is in our nature the corruption of the fyrst sinne, and the heuy burdein, bearing vs down to euill. For truely all be it the lyghte of reason dothe abyde, yet it is moche darkened, and with moche difficultie doth discerne thinges that be inferiour and perteyne to this present life, but to vnderstande & perceiue thinges that be spirituall, & pertain to the enerlastinge life, it is of it selfe vnable. And so likewise although there remayn a certayn freedom of wyll in those thynges, whiche do perteyne vnto the desires & workes of this present lyfe, yet to performe spirituall and heauely thinges, freewyll of it selfe is insufficient: and therefore the power of mans freewyl, being thus wounded and decayed, hath nede of a phisition to heale it, and an helpe to repaire it, that it may receyue lyght and strength, wherby it may se, & haue power to do those godly and spirituall thynges, which before the fal of Adam it was able and might haue done.

**To this blyndenes and infirmitie of mans nature, proceeding of origynall synne,**

### The article of freewyll.

synne, the prophet David had regard, Ps. cxviii.  
whan he despyed his eyes to be light-  
ned of almyghtye god, that he myghte  
consider the meruaylous thinges that  
be in his lawe. And also the prophete  
Jeremye, saying: Hele me O lord, and Hier. xviii.  
I shal be made hole. Saint Augustine al-  
so plainly declareth the same, sayinge:  
We conclude, that freewyll is in man  
after his fall, whyche thyng who so  
denieth, is not a catholike man: but in  
spiritual despyes and workes to please  
god, it is soo weake and feeble, that it  
can not either begyn or performe them,  
onelesse by the grace and helpe of god,  
it be preuented and holpen. And hereby  
it appereth, that mans strength & wyl  
in all thinges, whiche be helthefull to  
the soule, & shall please god, hath nede  
of grace of the holy gooste, by whiche  
suche spirituall thinges be inspyred to  
men, and strength and constance gyuen  
to perfourme them, yf men do not wyl-  
fully refuse the saide grace offered vn-  
to theym.

And lykewylse as many thinges be  
in the scripture, whiche doo shewe free  
wyl to be in man: so there be no fewe  
places in scripture, whiche do declare

S. v.

the



**The article of freewyll.**

John. xv.

John v.

ai. Cor. iij.

the grace of god to be so necessary, that  
yf by it free wyll be not prevented and  
holpen, it can neyther do nor wyll any  
thinge good and godly. Of which sorte  
be these scriptures folowynge: withoute  
me ye can doo nothinge. No man cometh to  
me, excepte it be gyven him of my father. We  
be not sufficient of our selfe, as of our selfe to  
thinke any good thinge. Accordynge vnto  
whiche scriptures, and such other like,  
it foloweth, that free wyll, before it  
maye wyll or thynke any godly thing,  
muske be holpen by the grace of Christ,  
and by his spirite be prevented and in-  
spired, that it maye be able therto. And  
beynge so made able, may from thens-  
forthe worke togyther with grace, and  
by the same susteyned, holpen, & main-  
teyned, may do and accomplishe good  
workes, and auoyde synne, & perseuere  
also, and increase in grace. It is surely  
of the grace of god onely, that fyrst we  
be inspyred and moued to anye good  
thinge: but to resyste temptations, and  
to persiste in goodnes and go forward,  
it is bothe of the grace of god, and of  
our free wyll and endeuour. And fy-  
nally after we haue perseuered to the  
ende, to be crowned with glorie ther-  
fore;

**The article offrewyll.**

foze, is the gyft and mercy of god, who of his bountifull goodnes hath ordeyned that reward to be gyuen after this lyfe, accordynge to suche good workes as be done in this lyfe by his grace.

**T**herfoze men ought with moche diligence and gratitude of mynde, to consyder and regard the inspirations and holosome motions of the holy gost, and to embrace the grace of god, whiche is offered vnto theym in Christe, and moueth theym to good thynges. And furthermore to goo aboute by all meanes to shew them selfe such, as vnto whom the grace of god is not gyuen in vayne. And whan they do feelee, that not withstandinge their diligence, yet throughe theyr owne infyrmitie, they be not able to do that they desyre, than they oughte earnestly, and with a frequent deuotion, and stedfaste faythe, to aske of hym, whych he gaue the beginning, that he wolde vouchesafe to performe it: whiche thyng god woll undoubtedly graunte, accordynge to his promyse, to suche as perseuere in callinge vppon him. For he is naturallie good, & willeth al men to be saued, and careth for them, & prouideth al thinge,  
by



**The article of freewyll.**

by whiche they maye be saued, excepte by their own malice they woll be euyl, and so by rightuous iugement of god, peryshe and be losse. For truely men be to them selues the autours of syn and damnation. God is neyther autour of synne, nor the cause of damnation. And yet doth he mooste ryghtuouesly damne those menne, that doo with vyces corrupt their nature, which he made good and do abuse the same to euyl despyres againste his most holy wyl. Wherfore men be to be warned, that they do not impute to god their vyce, or their damnation, but to theym selues, whiche by free wyl haue abused the grace and benefites of god.

All men be also to be monished and chiefly preachers, that in this hyghe matter, they lokinge on bothe sydes, so attempere and moderate theym selues, that neither they soo preache the grace of god, that they take awaye thereby free wyl, Nor on the other syde so extoll free wyl, that iniury be done to the grace of god.

**The**

## **T**he artycle of Justification.

**F**OR THE more clere vnderstandinge of this article folowynge, it is to be noted that all menne after the fal of Adam, naturally descending and comming of him, be bozne in originall synne, that is to saye, they lacke that originall iustice and innocencye, wherewith Adam in his creation was endued, and which also all his posteritie shulde haue had, yf he throughe his disobedience, and breaking of the commandement of god, hadde no losse the same from him selfe, and all his posteritie. And further also they be bozne with concupiscence, wherof spring vnlawful desires, repugnant and contrarye vnto the lawes of god, and be guiltye to everlastinge deathe and damnation, frome the whiche they can in no wyse be delyuered by anye strength or power that is in them, but rather fall dayly into further displeasure of god, by committinge and addinge of manye actuall sinnes.

Wherfoze to the entent, that man mighte be delyuered oute of this wretched



### The article of Iustification.

ched and miserable state, wherunto he had brought him selfe, & might recouer againe the same thinges that were gyuen vnto him in his first creation, and therby attayne the euerlasting blisse in heauen, it pleased almighty god of his great and infinite mercy and goodnes, to sende his own onely begotten sonne, the second person in trinitie, to take vpon him the nature of man, & therein to worke the mystery of our redemption, that is to say, to deliuer vs frō the captiuitie of the deuyll, syn, & damnation, and to be the very meane of our reconciliation to god, & of our iustification. And surely this reconciliation of mortal man to the fauor of god immortall, dyd necessarily require suche a mediator betwene them, as had in him selfe the perfect nature of them both, which is the very propertie of a meane betwene two, to be partener with bothe them, betwene whome he taketh vpon hym to be a meane. For yf he be hooly ioined with the one, & clerely separated from the other: Than he is not mete to be a mean, or mediator betwene two, whiche be at debate & enmitie. Wherefore our sauior Chryste being naturally  
god,

### **The article of Iustification.**

god, toke vpon him the nature of man, that he myghte therby be conuersante amonge men, and by his death redeme them, and yet he stil reteyned and kept his godheade, and was bothe god and man togyther. For yf he had ben man onely, & not god, than his death coulde not haue ben a worthy and suffyciente satisfaction for synne, to the iustice of god. And yf he had ben onely god, and not man, than he by his bodily conuersation, could not haue called vs againe to god, nor suffered and died bodily for vs. And this propertie of a mediator, saint Paul considerynge, writeth to Timothy, That there is but one mediator betwene god and man, whiche is Christ Jesus, meaning therby, that bycause he onely had both the natures in him, therfore he onely, and none other but he, was able to be a suffyciente mediator and meane of our reconciliatio to god, and of our iustification. i. Tim. ii.

And for a further declaration, how and by what meanes, we be made partakers of this benefite of iustification, It is to be noted, that this word Iustification, as it is take in scripture, signifieth the making of vs rightuous afore god,



### The article of Iustification.

god, where before we were vnrpgh-  
tuous, as whan by his grace we con-  
uert vnto hym, and be reconcyled in to  
his fauour, and of the children of ire &  
damnation, we be made the children of  
god, and inheritours of euerlastynge  
life, that by his grace we maye walke  
so in his ways, that finally we may be  
reputed and taken, as iust and rightu-  
ous in the daye of iudgement, and soo  
receiue the euerlasting possession of the  
kingdome of heauen. And albeit god is  
the principlal cause, & chiefe worker of  
this iustification in vs, without whose  
grace no man can do no good thing, but  
folowynge his free wyl in the state of  
a sinner, encreaseth his owne iniustice,  
and multiplieth his syn: Yet so it plea-  
sethe the hyghe wysedome of god, that  
man preuente by his grace (whyche  
beyng offered, man maye yf he wyl re-  
fuse or receyue) shall be also a worker  
by his free consente, and obedience to  
the same, in the atteyninge of his owne  
iustification, and by goddis grace and  
helpe, shall walke in suche workes as  
be requisite to his iustification, and so  
continaynge, come to the perfecte ende  
therof, by such meanes and wayes, as  
god

## **The article of Iustification.**

**hath ordeyned,**

**Wherin it is to be considered, that**  
although our sauioꝝ **CHRIST** hath  
offered him selfe vpon the crosse, a suffi-  
cient redemption and satisfaction for  
the sinnes of all the worlde, and hath  
made him selfe an open waye & entrie  
vnto god the father for all man kinde,  
onely by his worthy merite and deser-  
uinge, and willing al men to be saued,  
calleth vpon all the worlde, without  
respect of persons, to come & be parta-  
kers of the rightuousnesse, peace, & glo-  
ry, which is in him: yet for al this ben-  
efit & grace, shewed vniuersallye to  
the hole world, none shal haue the effecte  
of this benefit of our sauioꝝ **Christ**, &  
enjoy euerlasting saluatiō by him: but  
they that take suche wayes to attayne  
the same, as he hath taught & appoin-  
ted by his holy word, in such orde, ma-  
ner and fourme, as here foloweth, that  
is to saye, First as touchinge al them,  
whiche be of age, and haue the vse of  
naturall reason afore they be christe-  
ned, the wyl of god is, that all such (if  
they wyl be saued) shall at the heying  
of his blessed word, giue stedfast faith  
and assente therunto, as sainte **Paule** **Heb. xi.**  
**I** saith



### The article of Iustification.

Heb. xi. saith: He that commeth to god must beleeue  
and by that faith grounded on the truth  
of the worde of god, beyng taughte  
bothe of the threatnynges of god, a-  
gainste synners, and also of the greate  
goodnes and mercye of god, offered to  
mankynde in our sauour and redemer  
Christ Iesu, they must conceiue an hart-  
ty sorowe and repentance for their sin-  
nes, with a sure trust to haue forgyue-  
nes of theym, by the merytes & passion  
of our sauoure Christe. And ioynynge  
thervnto a ful purpose to amende their  
lyfe, and to comitte sinne no more, but  
to serue god all theyr lyfe after, they  
muste than receyue the sacramente of  
baptisme. And this is the very playne  
ordinary way, by the whiche god hath  
determined, that man beyng of age, &  
comming to christendom, shuld be iusti-  
fied. For as for infantes, it is to be be-  
leued, that their iustificatiō is wrought  
by the secrete operation of the holye  
gost in their baptisme, they beyng offe-  
red in the fayth of the churche.

And this Justification, wherof we  
haue hytherto spoken, maye be called  
the first Justificatiō, that is to say, our  
first cōming into goddis house, which  
is

### **The article of Iustification.**

Is the church of Christ, at which com-  
myng we be receyued and admitted, to  
be of the flocke and familie of our sa-  
uiour Christ, and be professed & sworne  
to be the seruauntes of god, and to be  
souldiours vnder Christe, to fyghte a-  
gainste our ennemyes, the deuyl, the  
world & the flesh. Of which ennemies  
yf it chaunce vs, after our baptisme to  
be ouerthrowen, and caste into mortall  
synne, than is there no remedy, but for  
the recouerynge of our former estate of  
Iustification, whiche we haue losse, to  
arise by penance, wherin procedyng in  
sorrowe and moche lamentation for our  
synnes, with fastyng, almesse, prayer,  
and doing all such thinges, at the least  
in true purpose and wyl, as god requi-  
reth of vs, we muste haue a sure truste  
and confidence in the mercy of god, that  
for his sonne our sauiour Christis sake,  
he wyl yet forgyue vs our synnes, and  
receyue vs vnto his fauour again, and  
so beinge thus restored to our iustifica-  
tion, we muste god forwarde in our bata-  
tyle aforesayd, in mortifieng our con-  
cupiscence, and in our dayly spirituall  
renouation, in folowynge the motions  
of the spirite of Christ, in doyng good



**The article of Iustification.**

workes, and abstepning from synne, & al occasions therof, being armed with faith, hope, and charitie, to the intent we may atteine our final iustification, and soo be glorified in the daye of iudgemente, with the rewarde of euerlastinge lyfe.

Wherfoze it is necessarye for the keeping and holdyng of this Justificatiō, ones conferred and giuen in baptisme, or recouered again by penāce, through the mercy of our sauour Christe, & also for the encreasing of the same iustification, and finall consummation therof, to take good hede, and to watche, that we be not deceyued by the false suggestion and temptation of our gostly enemye the deuyll. who as saint Peter saith, goth about lyke a roying lion, sekynge whome he maye deuoure.

i. Pet. v.

And it is no doubt, but although we be ones iustified, yet we maye fall therfro, by our owne free wyll and consenting vnto synne, and folowing the desires therof. For al be it the house of our cōscience be ones made cleane, and the foule spirite be expelled from vs in baptisme, or penance: yet yf we waxe  
idle

### The article of Iustification.

idle, and take not hede, he wyl retorne  
with seuen worse spirites, and possesse  
vs again. And although we be illumi-  
nate, and haue tasted the heuenly gift,  
& be made partakers of the holy goste:  
yet maye we falle and displease god.  
Wherfore as saint Paul saith: He that  
standeth, let hym take hede that he fall not.

I. Cor. x.

And here all phantastical imagina-  
tion, curyous reasoning, and vain trust  
of predestination, is to be layde apart.  
And accordynge to the plaine maner of  
speakinge and teaching of scripture, in  
innumerable places, we oughte euer-  
more to be in dread of our own frailtie,  
and natural pronitie to fall to syn, and  
not to assure our selfe, that we be ele-  
cted any otherwyse, than by felinge of  
spiritual motions in our hart, & by the  
tokens of good and vertuous liuing, in  
folowing the grace of god, and perseue-  
ringe in the same to the ende. And this  
sainte Peter exhorteth vs to make our  
vocation and election sure and stable.  
And Christ saith: He that perseuereth vn-  
to the ende, shalbe saued. And in reuelatiō  
of saint Iohn: He saythfull vnto deathe,  
and I will gyue the the crowne of lyfe.  
Wherfore whā we be ones elected, and

ii. Pet. ii.

Mat. xxii.

Apo. ii.

I. iii.

admit



**The article of Iustification.**

as of our selues , not as moche as to thincke any good thinge, but our ablenes and our sufficiency is of god , whiche gyueth vs the sayde gyftes of his owne inestimable goodnes and dothe also assiste vs with his holy spirit, and strengtheth vs, to kepe his commandementes.

**A**nd further where our keepynge of them is vnperfect, and euen in the beste men wanteth a great deale of that due-tye to god , whiche they oughte and be bounde to do: yet almyghty god of his mere mercye and goodnes , accepteth the same as a perfecte fulfyllynge of theym for our sauour Christis sake, whiche hath fulfylled the lawe for vs, and is the ende and perfection of the lawe , to all that truely beleue in him. And soo we haue all Gratis, that is to saye of his grace , and not of our worthynesse, or any merite goynge before grace, but receiuing all of god, as saint Paule saithe : what haste thou that thou haste not receyued ? we referre all vnto his goodnes and mercy, by the whiche we both come vnto the begynnynge of our iustification , and doo procede and go forwarde in the same, and synallye attaine

i. Cor. iii.

### The article of good workes.

Attayne the ende thereof, and be brought  
to euerlastyng lyfe, vnto the whiche  
the verie waye appoynted by Christe  
(whose worde no man may change) is,  
to keepe and obserue the comandemen-  
tes of god. for he saith expressly: If  
thou wylste enter into lyfe, kepe the comman-  
dementes: that is, apply thy hole study  
and affection to walke in the lawe of  
god, wherein yf thou perseuere, thou  
shalt be saued. And so after thy iustifi-  
cation, thou shalt be glorified, accor-  
dyng to the order of god, whiche saynt  
Paule speaketh of, whan he sayth:  
*Quos iustificauit, Illos glorificauit.*

Matt. xix.

### The article of good workes.

**A**L PREACHYNG and lear-  
nyng of the word of god in Chri-  
sts church, ought to tend to this  
ende, that men may be induced, not on-  
ly to knowe god, and to beleue and  
truste in hym, but also to honour and  
serue hym with good workes, wrought  
in faythe and charitie, and vtterly to  
forsake the workes of sinne & the flesh,  
whiche who so euer do committe (except  
they repent and amende by penance)

I v

they



The article of good workes.  
they shall not (as sainte Paule saith) inherit the kyngdome of god.

i. Tim. iii. And that holy scripture goth to this poynte, to perswade men to lyue well, and to do good workes saint Paule testifieth saying vnto Timothe: All scripture woziten by the inspiration of god, is profitable to teache, to reprove, to correct, to instruct, that the servant of god may be perfect, and made apt vnto every good worke. And where as we speake of good workes, it is to be vnderstand, that we meane not only of outward corporall actes & deedes, but also and rather of all inward spirituall workes, motions, and desires, as the loue and feare of god, ioy in god, godly meditations and thoughtes patience, humilitie, and such lyke. And also it is to be vnderstand, that by good workes, we mean not the superstitious workes of mens owne inuention, whiche be not commaunded of god, nor approved by his worde, in whiche kynde of workes many christen men, and specially of theym that were lately called religious (as monkes, friers, nunnes, and suche other) haue in tymes paste, put theyr great trust and confidence. Nor yet we meane not of suche morall actes

### The article of good workes.

actes, as be doone by the power of reason, and naturall wylle of man, without faythe in Christe: whiche all be it of their owne kynde they be good, and by the lawe and lyght of nature, man is taught to do them, and god also many tymes dothe temporally rewarde men for doyng the same, yet they be not meritorious, nor auaylable to the attaynyng of euerlastyng lyfe, whan they be not done in the fayth of Christ, and therfore be not accompted amonge the good workes, wherof we doo here intreate: but we speake of suche outward and inward workes, as God hath prepared for vs to walke in, and be done in the faythe of Christ, for loue and respecte to god, and canne not be brought forth onely by mans power, but he muste be preuented and holpen thereto by a speciall grace.

And these workes be of two sortes, for some be suche as men truely iustified, and so continuynge, do worke in charitie of a pure hart, and a good conscience and an vnfayned faythe: Whiche workes althoughe they be of theym selues vnworthy, vnperfect, and vn sufficient: yet forasmuch as they be done in  
the



**The article of good workes.**  
the faith of Christe, and by the vertue  
and merites of his passion, their vnper-  
fectnes is supplied: the merciful good-  
nes of god accepteth theym, as an ob-  
seruation and fultyllinge of his lawe,  
and they be the very seruite of god, and  
be meritorious towarde the attaining  
of euerlastyng life. And these be called  
the workes & frutes of rightuousnes.

**O**ther workes there be, whiche be  
not so perfect as these, and yet they be  
done by the grace of god in faith and  
good affection of harte towarde god,  
as those be, whiche men that haue ben  
in deadly synne, and by grace turne to  
god, do worke and brynge forth vpon  
respekte and remorse, that they haue  
for theyr offences done against god. And  
these maye be called properly the wor-  
kes of penance. As for example, whan  
a synner hearynge or remembryng the  
lawe of god, is moued by grace, to be  
contrite and sorre for his offences, and  
begynneth to lament his estate, and to  
fall to prayer and other good dedes, se-  
kyng to auoide the indignation of god,  
and to be reconcyled into his fauour:  
These workes comme of grace, but yet  
this man is not to be accompted a iusti-  
fied

### **The article of good workes.**

**fyed man, but he is yet in seekynge remission of his synnes, and his iustification, whiche the anguyshe of his owne conscience telleth hym, that he yet wasterh, but he is in a good waye, and by these meanes doth entre into iustification: and if he do procede, and with harty deuotion seeke for further grace, he shall be assured of remission of his synnes, and attayne his iustification, and soo be made able and mete to walke in the verye pure seruite of god, with a cleane conscience, and to bynge further the foresayde workes of rightuousnesse in Christe, whiche he can not doo, afore he be iustified.**

**And that suche workes of penance, as we haue spoken of, be requyred to the attayning of remission of synnes & iustification: It is verye euidente and playne by scripture, as whan our sauiour Christe saith: Be penitent, and beleue the gospell, that is to say, Repente be contrite, and knowledg your synnes, and than receyue the glad tydynges of remission of your synnes. And saint Iohn Baptist preached penance, and made a way vnto Christ, and taught men whiche came vnto hym, what they shulde**

**do**

**Mar. 1**



**The article of good workes.**

**Act. vii.**

do to come vnto Christe, and to haue remission of sinnes by hym, as it is writen in the thirde chapiter of Luke, and specially that they, whiche be ones christened, and afterwarde falle from the grace of god by mortall synne, can not recouer their iustification without penance, it is playne by the sayinge of saint Peter vnto Simo Magus, where he saith: Do penance for this thy wyckednesse, and praye god yf peradventure this thoughte of thy harte maye be forgyuen vnto the.

And truely this waye and forme of doctrine is to be obserued, which is the very trade of scripture, wherein men be taught, first to leaue synnes, and to retourne by workes of penance vnto god, and that than they shall receyue remission of synnes and iustification. And althoughe suche workes of penance be requited in vs, towarde the attayning of remission of synnes and iustification: yet the same iustification & remission of synnes is the free gyfte of God, and conferred vnto vs Gratis, that is to saye, of the grace of god, whereby we doinge suche thynges, and haupnge such the motions and workes of penance, be  
pre-

The article of goodd workes.  
prepared and made more apte, to receyue further grace of remission of our synnes and iustification.

And it is not inconnenient, that such thynges shulde throughe grace be done by vs fyrste, and yet it shulde be sayde, that we receyue the sayde gyfte freely. For Chyste saythe in the reuelation of saynt Iohn, Qui sitit ueniat, & qui uult accipiat aquam uitę gratis, He that is thyrstye, let hym come, and he that wolk, let hym take the water of lyfe freely. Where he affirmeth this gyfte of god to be freely gyuen and conferred, and yet there is required some labour before, as to haue a wyll and desire to come, whiche compynge can not be without arisynge by faith and penance, and procedynge in the same, and soo to take the water of lyfe, that is to say iustificatiõ, throughe our sauour Chist, which ones receiued in baptisme, or after baptisme being recovered by penāce, although man daily do offend & fal into dyuers veniall synnes, by reasone of his infyrmitie and weakenesse, and therfore hath nede of contynual and dayly repentaunce: Yet as longe as he consenteth not to deadly synne, he leeseeth not the state of his iust.

Apo. xxii.



**The article of good workes.**

justification, but remayneth styll the chylde of god. And being in that state, hath power by goddis grace, dwelling in hym, to do suche workes, as by acceptation of god through Christ, be counted workes of ryghtuousnesse, and do serue for the preservation and encrease of his farther justification, and be appointed by goddis moste gracious promise, to haue everlastinge reward in heauen. Whiche both inward and outward workes be not onely the declaration of our faythe and confidence in god, and of the grace whiche we haue receiued: but also a continual exercise, nourishment, preservation, increase, and perfection of the same. For if we shuld not, after that we haue professid Christ apply our wylle to worke welle, accordinge to our sayde profession, thanne shulde we falle from the grace of god, and the estate of ryghtuousnes and justification, whiche we were ones sette in, and become agayne the seruauntes of synne. And as saynte Peter saith:

**1. Pet. ii.**

we shulde be in worse case than we were before we receyued the knowlege of Christe.

And that we increace in grace, by working in the grace of god ones receiued,

### **The article of good workes.**

ned, it appereth by the worde of our sa-  
uiour Christ, where he saith: *Omni habenti dabitur, & abundabit*, meanynge ther-  
by, that who soeuer vsith wel the grace  
of god, whiche is offred vnto hym alre-  
dye, he shall haue more and more plen-  
tyfull in grace. Wherefore as we conti-  
nue and perseuere in good workes, soo  
more and more we go forward and pro-  
cede in our iustification, and in increa-  
syng the same, wherunto saynt Peter  
exhorteth vs, saying: *fallē not from the* .ii. Pet. iii.  
*sure estate, wherein ye be set, but increase and*  
*growe in grace, and in the knowledge of our*  
*lord and saviour Iesu Christe.*

And to ascribē this dygnytie vnto  
good workes, it is no derogation to the  
grace of god. For as moche as it is to  
be confessed, that al good workes come  
of the grace of god. And oure merites  
as saint Augustine saith, be but the gif-  
tes of god, and so in our selfe we maye  
not glorie nor loke backe on our owne  
worthines or dignity, which is naught  
as of our selfe: but of the onely accep-  
tation of goddis mercy. And therefore  
we must as saynt Paul saith: *Extend* Phil. iii.  
*our selfe to that whiche is afore vs, to the re-*  
*ward of the heuēly calling, which is in Christ,*  
W and



### The article of good workes.

and still procede in good workes, knowynge  
our selues to be euermoze greater debtours  
to god for his grace. And whan we haue  
done all, whiche we be bydden do, the  
**Luc. xvii.** scripture teacheth vs to say, that we be  
vnprofitable seruautes, bycause that  
what so euer we haue doone, it is but  
our ducie, nor we haue done nothinge  
but that we haue receyued of his gyfte  
to do, and that to our profite, and not  
to his. But yet must we take hede, that  
seyng we haue receyued the grace of  
god, we be not found vnprofitable ser-  
uantes in this wise, that is to say, idel  
seruautes, to whome it shall be sayde:  
**Mat. xxv.** Caste out the vnprofitable seruautes, into the  
outwarde darkenes, where shall be wepyng  
and gnashyng of teth. And sainte Paule  
**ii. Cor. vi.** also exhorteth, sayinge: Receyue not the  
grace of god in vayne, that is to say, worke  
welle: For the grace of god is gyuen  
you to that entent, and to that ende we  
are redeemed by Christ. and delyuered  
from the thraldome of synne, and cap-  
tiuitie of the deuyll, that we shoulde serue  
**Luc. i.** god, as Zachary sayth, in holynes & righ-  
**Tit. ii.** tuousnes afoze hym all our lyfe. And in an  
other place saint Paul saith: The grace  
of god hath appered to bringe saluation vnto

## **The article of good workes.**

to all men, teachynge vs, that we renouncing  
all vngodlynesse, and worldly desires, shoulde  
lyue in this present worlde soberly, iustly, and  
deuoutely, loking for the blessed hope and ap-  
perauance of the glorie of the greate god, and  
our sauour Jesu Christe: whiche gaue hym  
selfe for vs, to redeme vs from all wickednes,  
and to clense vnto hym selfe, a speciall people,  
whiche shoulde be studious folowers of good  
workes. In whiche godly sentence of  
saynt Paule, besydes other great plen-  
ty of fruitefull lernynge and edifieng,  
he toucheth in thre wordes al the good  
workes of a true chrysten man, where  
he sayth: Soberly, Iustly, and Deuoutly.  
For in this worde Soberly, he compre-  
hendeth al abstinence and temperance,  
and our ducie touching our body. And  
in saying Iustly, he conteyneth all wor-  
kes of charity towarde our neighbor,  
with due obedience to our princis, hea-  
des, and gouernours. And in this word  
Deuoutly, he concludeth all our workes  
spirituall, whiche be doue immediatly  
vnto god, as prayer, thynkyng of god,  
desyryng of his glory. &c.

**And vnto all these workes, oughte  
we mooste diligently with all labour  
and care to applye our wyll, for these**



The article of good workes.  
effectes and endes, that is to saye, the  
glory of god, the profyte of our neygh-  
bour, & our owne merite, that we maye  
shewe our selfe thankfull seruantes to  
our sauiour Iesu Christe, and to be the  
very people of god, and that he may be  
glorified in vs, that his churche maye  
be edified by our example, that we  
maye auoyde fallinge into temptation  
and sin, that we may scape the scourge  
of god, that the grace of god and the  
gyftes therof maye encrease, and be  
made perfect in vs, that we may make  
our election stable and sure, that we  
maye attayne euerlastinge lyfe, beinge  
founde fruitfull in the daye of iudge-  
ment, where euerye man shall receyue  
accorde to his workes.

### Of prayer for soules departed.

**F**OR AS moch as due ordre of cha-  
ritie requireth, & the booke of Ma-  
chabeis, and dyuerse auncient do-  
ctours plainely shewe, that it is a very  
good and charitable deede, to pray for  
soules departed. And for as moche as  
such vsage, hath continued in the chur-  
che soo many yeres, even from the be-  
gyn-

**Prayer for soules departed.**

ginnynge : menne oughte to iudge and  
thynke, the same to be well and profy-  
tably done. And truely it standeth with  
the verye order of charytie, a christen  
man to pray for a nother bothe quicke  
and dead, & to commende one an other  
in their praiers to goddis mercye, and  
to cause other to praye for theym also,  
as well in masses and erequies, as at  
other tymes, & to giue almes for them,  
accordeinge to the vsage of the churche,  
and ancient opinion of the old fathers:  
trustringe th at these thinges, do not on-  
ly profite and auayle theym, but also  
declare vs to be charytable folke, by-  
cause we haue mynd and desirc to pro-  
fyte theym, whiche notwithstandinge  
they be departed this present lyfe, yet  
remainne they still membres of the same  
mystical body of Christe, wherunto we  
perteine.

**And** here is specially to be noted,  
that it is not in the power or knowlege  
of any man, to limit and dispence, how  
moche, and in what space of time, or to  
what personne particularly the sayde  
masses, erequies, and suffrages do pro-  
fite and auayle: Therfore charitie re-  
quireth, that who so euer causeth any



### Prayer for soules departed.

suche masses, erequies, or suffrages to be done, shuld yet (though their intent be more for one then for an other) cause them also to be done for the vniuersall congregation of chrissten people quicke and deade, for that power and knowlege afore rehersted pertaineth only vnto god, which alone knoweth the measures and times of his owne iugement and mercies.

Furthermoze bycause the place where the soules remayne, the name therof, the state & condition which they be in, be to vs vncertaine, therefore these with all other such thinges, must also be lefte to almyghty god, vnto whose mercy it is meete & conuenient for vs, to commende them, trustinge that god accepteth our prayers for them, reseruing the reste holy to god, vnto whome is knowen theyr estate and condition. And not we to take vpon vs neyther in the one part, ne yet in the other, to giue any soude and temerarious iugement, in so hyghe thinges, soo farre passynge our knowlege.

Finally it is moche necessary, that al such abuses as heretofore haue bene brought

**Prayer for soules departed.**

brought in, by supporters and mainte-  
ners of the papacye of Rome, and their  
complicies, concerning this matter, be  
clerely put away, and that we therfore  
absteine frome the name of purgatory,  
and no more dispute or reason therof.  
Under colour of whiche, haue ben ad-  
uanced many fonde and great abuses,  
to make men beleue, that through the  
byshoppe of Romes pardons, soules  
myghte clerely be deliuered oute of it,  
and released out of the bondage of sin.  
And that masses said at Scala celi, and  
other prescribed places phantasied by  
menne, dyd there in those places more  
profit the soules, then in an other. And  
also that a prescribed numbere of prayers  
soner than other (thoughe as deuoutly  
said) should further their petition soner:  
yea specially yf they were saide before  
one image more then an other, whiche  
they phantasied. Al these and such like  
abuses be necessarype utterly to be abo-  
lished and extinguished.

**This booke bounde in paper boundes or in  
claspes, not to be solde aboue. xij s. d.**